

THE

Baptist Magazine.

MARCH, 1823.

MEMOIR OF MR. DANIEL SUTCLIFF.

WHILE the genius and talents of many are employed in endeavouring to perpetuate the fame of those who have attained to worldly distinction, and in exhibiting the principles by which they were actuated, though alas! their splendid career has not unfrequently terminated in bitter anguish and disappointment; it surely becomes the professors of religion to cherish the remembrance of those who, in their humble and retired spheres of life, have acted upon principles more congenial with the spirit of christianity; and who, by *patient continuance* in well doing, have sought for true *glory, honour, and immortality*.

Of this number was the late Mr. Daniel Sutcliff, a few particulars of whose life are here recorded. He was born of religious parents, residing in a secluded part of the vale of Todmorden, in the West Riding of Yorkshire. From the testimony which the deceased uniformly gave of their conduct, from his affectionate letters addressed to them when absent, and from the effects produced, it is evident that their method of training up their children was eminently judicious—neither too austere on the one hand, nor too indulgent on the other. The great objects they had in view were to preserve their offspring from the *evil that*

is in the world, particularly from the contagion of bad example, and to inculcate a strict regard to the duties of piety and morality.

In comparing the present state of the christian church, when its boundaries are so much enlarged, with what it was in the last age, the great danger to be apprehended is, from too much conformity to the world, and remissness in the *religious* education of children. No period has been more distinguished by the eloquence of the pulpit, or by literary and religious publications adapted to the capacities of young persons, and the importance of education for general purposes in civil and commercial departments was never more acknowledged or acted upon; but though some honourable exceptions may be found, is there not reason to fear, that, in relaxing from the rigid discipline and laborious plans of catechising, which on some occasions might *discourage*, and even excite a degree of disgust, we have too much neglected that *nurture and admonition of the Lord*, enjoined by apostolic authority? May not many who profess great zeal to promote the interests of religion, in looking at the state of their own families, justly lament, with the church of old, "Mine own vineyard have I not kept;" family

devotion, and other branches of domestic culture, being neglected, or attended to in an irregular manner.

Respecting the early years of our deceased friend little is known, nor can we ascertain the period when his religious impressions commenced. He was an instance, among many others, of the propriety of Mr. Jay's remark in one of his publications, that these "are not always begun abruptly, or in a manner bordering on prodigy, but are often derived, under Divine agency, from pious education, family worship, parental instruction, holy example." His natural disposition was mild and inoffensive, and there is every reason to believe that the work of grace in his mind had been gradually progressive from his early youth. His principal youthful associate was his elder brother, the late Rev. John Sutcliff, who, while a member of the church at Wainsgate, being thought to possess promising abilities for the ministry, became a student at the Bristol Academy, and afterwards settled at Olney in Buckinghamshire. He was well known to the public as the intimate friend and coadjutor of Messrs. Fuller, Pierce, Carey, Ryland, and other worthies, with whom commenced the formation of the Baptist Missionary Society. Some further particulars respecting him, chiefly contributed by the subject of this Memoir, are given in the "Account of the Life, Ministry, and Writings of the late J. Fawcett, D.D." In the leading traits of character, a great resemblance was observable between the two brothers; particularly in an almost enthusiastic fondness for books, and a deep interest in whatever related to the success of the gospel at home or

abroad. The sound judgment and scriptural knowledge of the younger brother, might have qualified him also for ministerial services; but from the delicacy of his constitution, his feeble voice, and natural diffidence, his views were not directed, at any period of life, to that sacred employ. The holy scriptures were his delight and daily study, and the other books, of which his library consisted, were exclusively on important religious subjects. That he was not a superficial reader is evident from the remarks and references to particular passages, which are observable in almost every volume. Among his manuscript papers are copious extracts, in a detached form, and many outlines of the sermons which he had heard from a very early period of his life till near its close. These methods of fixing in the mind what has been heard or read, so much recommended by Dr. Watts and others, have never been adopted and persevered in without great advantage.

Though our deceased friend seldom moved far from his own neighbourhood, except on a few visits to his brother at Olney, he acquired by the means above-mentioned, and by occasional intercourse with ministers and other pious characters, such knowledge on theological subjects as has rarely fallen to the lot of private christians. The cause of Christ lay near his heart, and he was ready on all occasions to embrace opportunities of doing good, though he shunned every thing like ostentation and public notice. He was a contributor to the Baptist Magazine, and to other periodical works,* and a

* An essay on the *Importance of Correctness in Doctrinal Statements*,

few years before his decease compiled a Catechism for the use of Sunday-schools, which had an extensive circulation. In his personal demeanour he was sedate and contemplative, cautious in his language, and retired in his habits. Having never married, he lived almost alone after the death of his sister; but though this was his choice, and though he was not exempt from some peculiarities incident to such habits, he was far from being of a reserved, unsociable disposition. On the contrary, he took great pleasure in the company of his friends, and particularly in encouraging hopeful appearances among young persons, by the loan of books, and by suitable advice. It was probably owing in a great measure to his natural diffidence, that he had attained the meridian of life before he became a member of a christian church. His conduct, however, after he had entered into that relation was such as becometh the gospel of Christ. The Society will long have to regret the loss of his prudent counsels, and ardent concern for its welfare. As a relative and friend, he was steady and sincere in his attachments: his reproofs and admonitions were softened with kindness, and in seasons of adversity and affliction, he showed his tenderest sympathy and readiness to administer consolation. A near relative, in answer to some inquiries respecting him, says, "It is evident from the letters I have received from him at dif-

ferent times since we separated, that his mind was almost constantly fixed on divine things. I scarcely ever had a letter from him in which he does not express an earnest concern for the souls of his relations, and which does not contain exhortations to improve the present period, as we know not at what hour the Son of man may come."

In a life thus passed in the cool sequestered vale, it is not likely that there should be incidents of importance to relate: this account therefore will now close with some particulars of the state of his mind under affliction, and in the prospect of death.

For many years before his decease he was afflicted with an asthma, which increased upon him towards the close of life, with other attendant symptoms, indicating a decline of nature; but he was enabled to *possess his soul in patience*, and in the frequent reference which, in conversing with his friends, he made to his departure hence, he evidenced that calm resignation and submission to the divine will, which christianity alone can inspire. At the approach of the last winter, he was induced to remove to the residence of his only surviving sister, near Rochdale in Lancashire, both for the sake of society, and the attentions necessary in his debilitated condition. The following extracts from letters to some of his most intimate friends, will show the state of his mind at that period. "He in whose hand our times are, is weakening my strength by the way; and whether I shall have the pleasure of seeing you again in the flesh is doubtful. Praying for your prosperity, and for the prosperity of Zion, I request an interest in your supplications

with the signature *Sunergos*, appeared in the Evangelical Magazine for October 1822, which was his last contribution.

J. F.

The next article after this Memoir will be an Essay communicated to us by him, which we have not till now found room to insert.

Ed.

also, that I may feel submission to the divine will while here, and finally obtain the mercy of our Lord Jesus Christ unto eternal life. Of late I have been much affected by some of the dying expressions of the Moravian, Mr. Gambold. He says, 'All that I can properly desire of my gracious Lord is, that he would be merciful to me, an unworthy sinner; wash me from my transgressions in his blood; keep me in communion with himself and his people; help me to behave rightly, at least not offensively, in my sickness; and be perceptibly near to me in my last hour, whenever it shall be.'" In another letter, in answer to one from the writer of this account, he thus expresses himself: "Yours of the 16th of February I received, and thank you for your concern and prayers. How often do we see that chastisement is what the children of God are partakers of! Doubtless there is need of it, otherwise He who takes pleasure in the prosperity of his servants, would not inflict it. Our concern is to inquire, Is there not a cause? and are suitable fruits produced? I have more asthma of late, and do not think appearances warrant much expectation that I shall recover strength before I go hence. Pray that God may be with me in the gloomy valley. 'God shall be with you,' said your dear father, and if God all-sufficient be graciously with us, what can we wish for more?" A letter to his pastor, dated February 19, contains the following passages: "I have not at present much pain, but I sometimes suffer from shortness of breath. My prayer is, that I may neither despise the chastening of the Lord, nor faint when rebuked of him; that I

may know the rod, and hearken to all that he who has appointed it says to me in his holy word. I often feel a degree of tranquillity of mind, but am not, at times, without my fears lest it should be a stupidity, a dead calm, rather than that perfect peace, which is the effect of having the mind stayed upon God, and from right views trusting in him. I often think of what the late Mr. Scott said in his last illness, '*Any* doubt where *infinity* is concerned, is sufficient to do away all the consoling influence of hope.' My great encouragement is, 'God will bear the *desire of the humble*.' Pray that my desire may be such, and that I may have, in every respect, a right frame of mind as to my present circumstances, and all that may await me. Also that I may conduct myself in the poor remains of life, so as to be of some use to those about me, while they are kindly endeavouring to smooth the rugged path, and that I may finally obtain everlasting life."

Contrary to his own expectation and that of his friends in general, he began, in the spring season, to recruit a little, and returned to his own retired habitation; to which he was no doubt induced in order to have access again to his books, his silent but much valued companions, and also to enjoy the society of his religious connexions: but the hopes of his restoration were suddenly blasted by an attack of pleurisy, which his feeble constitution could not sustain, and in a few days it terminated his mortal existence, July 11, 1822, in the sixty-second year of his age.

The following is the account given by his pastor, in a letter to a friend then at a distance, of his last interview with him, and of

the feelings excited in his own mind on the mournful occasion. "I was not aware till last night that any change had taken place in the state of his health, when I was informed that if I wished to see him alive, I must not defer going. On my arrival I found him very ill, but in the full possession of all his faculties. The extreme pain which he suffered did not admit of his saying much, but what he uttered was very pleasing and instructive. In reply to my inquiry what were his views and feelings in the prospect of death, he said, 'My mind has been much exercised of late in thinking upon the plan of salvation, as revealed in the gospel; and I hope I feel increasingly satisfied with it, not merely or chiefly as a way of deliverance from suffering, but especially as a *holy* salvation.' After a short conversation respecting the separate state, and our prospects of meeting each other in a better world, he mentioned an article in a recent number of the *Eclectic Review*, which had particularly impressed his mind. It was the review of *Lawrence and Pring on Materialism*, in which the positions of those writers respecting the soul, and its necessary connexion with the organization of the brain, are clearly and satisfactorily combated. When afterwards asked if there was any thing which he particularly desired I would pray for, he replied, 'that I may not be suffered to sink into a state of insensibility, but that I may be truly aware of my real situation, and feel perfectly resigned to the Divine will respecting me.' In taking my leave of him, he held my hand for a considerable time, and with a look of great affection and seriousness said, 'Grace,

mercy, and peace be with you!' I have no doubt it will be a drawback upon your present social enjoyments, to be thus informed of the death of one whom you so highly esteemed, and whose continuance among us we had so many reasons for desiring; but the pain is mitigated by the unhesitating confidence we have of his present bliss, and our regrets are forbidden by the conviction that it is *exclusively* on our own account that a single tear can be allowed to fall. I do indeed greatly lament his departure. I did not apprehend that his death could have affected me so sensibly, or that I was so much dependent on the friendship of any man. God grant that the removal of our beloved brother may only be a temporary cessation of that intercourse which has often refreshed and cheered us in this land of death!"

In the disposal of his small property he imitated the conduct of his brother, (both of them no doubt influenced by conscientious motives,) bequeathing a considerable portion of it to charitable and religious uses. For the Moravian Brethren, he, as well as his father and brother, had long felt sincere respect, particularly on account of their early and persevering exertions in the missionary cause; and to their Society, for the furtherance of the gospel among the heathen he left Twenty Pounds, to be paid, as well as his other donations, twelve months after his decease; to the Halifax Auxiliary Bible Society, Five Pounds; to the Northern Baptist Education Society, Twenty Pounds, with some valuable books and manuscripts; to the Trustees of the Baptist Meeting-house at Hebden-bridge, Ten Pounds, for liquidating a

debt, with some books for the minister and church; to the London Religious Tract Society, Five Pounds; and a legacy to the Baptist Missionary Society, the amount of which cannot at present be exactly ascertained, as it will arise from part of the residue of his property.

The funeral discourse was delivered by his pastor from Job xiv. 10, a short time after his decease, when a very numerous audience evinced the high estimation in which his character was held by his neighbours of various denominations. "Let me die the death of the righteous, and let my last end be like his."

J. F.

E—d. H—l, Oct. 18, 1822.

FAITH AND HOPE.

THESE terms are often confounded, but they certainly must be designed to convey distinct ideas. They may in some things resemble each other, but they are not the same thing. See 1 Cor. xiii. 13.

Some have represented *faith* as consisting in a persuasion, or confidence, of our personal interest in Christ and all the blessings of his salvation. Of course, these persons, when destitute of the assurance of *hope*, complain of *unbelief*, meaning thereby doubts about the safety of their own state. It is plain, however, that this is not that unbelief which is so severely reprov'd in the word of God. If we take our ideas from thence, we shall be led to consider *faith* and *unbelief* as somewhat different from confidence of personal safety and its opposite.

Respecting the *assurance of faith*, and the *assurance of hope*,

(Heb. x. 22. vi. 11,) it may tend to improve our ideas of them if we inquire,

I. Wherein do they agree with or resemble each other?

1. They are both fruits of the Spirit. Rom. xv. 13.

2. Consequently they are both, in their true nature, only to be looked for in the experience and character of a true christian. Others are unbelievers, and without hope.—There are counterfeits; a faith which is not to the saving of the soul; and a hope which will make ashamed. Hence beware.

3. They equally admit of various degrees; strong, or weak.

4. Both of them will be assaulted by Satan.

5. In their exercise and tendency they both involve a measure of peace and joy; while they exclude boasting, and cherish humility.

II. Let us attend to the distinction between the *assurance of faith* and the *assurance of hope*.

This will appear if we define them.

Faith is the credit we give to the divine testimony; *hope* is a pleasing expectation of future good.

Faith is conversant about the *truth* of what God says: *hope* has respect to *our own interest* in Christ and spiritual blessings.

Faith (if we may so speak) asks, *May I come to Christ?* The answer from heaven is, Who-soever will, let him come! *Hope* asks, *Have I come?* Have *I* believed on the Son of God? Is Christ formed in me?

The *assurance of faith* has to do with the *truth* of the word of God. The *assurance of hope* has to compare the characters of God's people, which we find in his word, with our own expe-

rience and conduct. Hence we see there is always the same ground for faith; but we may not always have the same for our hope. To be without the assurance of hope may be the consequence and effect of sin; but it may be duty to doubt, and presumption not to do so. Confidence should not exceed evidence. Unless the assurance of faith and of hope be regarded as distinct, every one who is in doubt about his state must be considered as an unbeliever; yet many have enjoyed, and, at least for a season, have lost a good hope. One of these is essential to the being, the other to the comfort of a christian.

D. S.

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*Sequel to the Warrantable
Grounds for understanding
Scripture figuratively.*

IN the Baptist Magazine for November last, an attempt was made to ascertain "the Warrantable Grounds for understanding Scripture figuratively;" and, in pursuance of this object, it was conceived that there was but one scriptural warrant for adopting a figurative meaning; namely, the existence of a check to a literal interpretation. This general warrant, however, is resolvable into the six following particulars.

No. 1.—When, in the connexion of any portion of Scripture, there is a declaration of its figurative import.

No. 2.—When any portion of Scripture is tacitly acknowledged to be figurative, by its being so treated in a contiguous scripture interpretation.

No. 3.—When the literal meaning is inconsistent with well-known facts.

No. 4.—When the literal import of any prophecy, or "dark saying," is at variance with the intelligible portions of scripture.

No. 5.—When there is an identity in the things intended, and a diversity in the imagery employed.

No. 6.—When scriptural usage, or plain facts, justify the inference that a word or phrase comprehended, at the time it was adopted, a reference to some other meaning besides that which was principally intended.

The first five of these particulars have been already illustrated,* with the exception of a necessary addition to No. 4, which particular has only been considered as far as prophecy is concerned. But all the intelligible portions of Scripture may be resorted to, for the purpose of guarding us against a wrong interpretation of what is dark or prophetic. To illustrate this point we may have recourse to Psalm ii. 12, where we read "Blessed are all they that put their trust in him." Now from Acts iv. 25, we learn that the language used in the second Psalm is to be ascribed to David. It was David then who said "The Lord hath said unto ME, THOU art my SON;" and it was David too who said concerning the same Son, "Blessed are all they that put their trust in HIM." Consequently if this passage be interpreted literally, it will mean, *Blessed are all they that put their trust in DAVID.* But the plain portions of Scripture furnish a decisive check to this interpretation. For instance, in Jer. xvii. 5, we read, "CURSED be the man that trusteth in man." A curse, therefore, and not a blessing,

* See the Baptist Magazine for Nov. 1822, p. 459-465.

would have been the result of trusting in David.—But God DID have an ONLY SON, of whom it was, with approbation, foretold, “In HIM shall the Gentiles trust,” Rom. xv. 12 :—and of this same son it is affirmed, that he is “the TRUE GOD and ETERNAL LIFE,” 1 John v. 20.—We are, therefore, irresistibly led to the Messiah, as the Son of whom David was speaking.

No. 6 more immediately concerns those who have commenced the study of the Original Scriptures, and its grand object is to secure the *cast of thought* that characterizes any portion of the Sacred Volume.* This sixth particular proceeds on the principle that the very same word that has a double reference in one age, may have only a single reference in the next. Thus, in London, the word Moorfields once meant a place with fields, but now it means a place *without* fields. The idea of fields, therefore, is vanishing, and the idea of place is about to take sole possession of the word; and future generations will think as little of *fields* when they speak of Moorfields, as the present inhabitants do of a *bridge* when they speak of Holborn Bridge.—In the same manner the Hebrew word YAD originally signified the hand or instrument of power. But in the application of the same Hebrew word to the tongue, we are presented with an important fact; namely, the facility with which primary ideas are displaced by secondary ones. For though we can trace a reference to the hand when the Hebrew word is applied to the right-HAND side or the

left-HAND side of a river, yet in the tongue can no object corresponding to the human hand be either traced or conceived. Hence we see that the idea of *hand* is displaced by the idea of POWER,† of which the hand is only an instrument. On this principle words sometimes cease to be figurative; and, from such a transition of ideas, every vestige of the original meaning may eventually disappear.

Another example of a change of meaning may be furnished by the Hebrew Preposition that is used to express interiority. In this sense the word is employed when it is said of any object that it was burned IN the fire. But the fire in this case was viewed in a double aspect. It was the *place* IN which the object was burned; and it was also the *instrument* WITH which it was burned. In such a case it was easy for the idea of *interiority* to vanish, and for the idea of *instrumentality* to take sole possession; and then, and not till then, would a man be said to be slain IN a sword, or as we should express it, WITH a sword, the Hebrew preposition being used where interiority was impossible.—Again, the same Hebrew preposition conveyed the idea of *interiority* AMONG several objects. Hence, when idolaters are contemplated as swearing in the presence of surrounding deities, they may be said to swear AMONG the gods. But as no godlike objects were ever seen on such occasions, the idea of interiority would soon give way to a less definite idea connected with solemn swearing: and thus the preposition, which in its primitive acceptation ex-

* In the Baptist Magazine for April, 1822, the reader may see the mode adopted for ascertaining the cast of thought in Matt. vii. 7, 8.

† See Prov. xviii. 21, where we read, “Death and life are in the POWER of the tongue.”

pressed interiority, was also used when men were said to swear BY one God; and this idiom is also adopted in the Greek Testament.

From the preceding observations we may see the necessity of caution in applying to any word those ideas which are furnished by tracing its Etymology. For he who decides by Etymology without consulting the usage adopted by the sacred Writers, decides *without* scriptural evidence; and he who infers from Etymology what such usage contradicts, actually decides *contrary* to scriptural evidence.

It is by no means true, however, that words always lose the ideas which they first conveyed; and hence arises the necessity of discrimination, in assigning to words their proper portion of meaning. It would be wrong to attempt a figurative interpretation of a word, till we have good grounds for inferring that it is a figurative word, and still further that it did not cease to be figurative when it was used in the passage in question. Thus No. 6 may induce us to collect the scattered rays of Scripture, and to concentrate them into a body of light, in which words and phrases may have their minuter features clearly distinguished.

As an instance in which the figurative meaning of words can be readily recognised, we may select Ruth ii. 12, where Boaz thus addresses Ruth: "The Lord recompense thy work, and a full reward be given thee by the Lord God of Israel, under whose WINGS thou art come to TRUST." Here the word wings is so evidently figurative, that nothing need be said to demonstrate it. In short, DIVINE PROTECTION is obviously intended; and yet the mind cannot

lose sight of that inferior protection which is afforded by the wings of the feathered tribes. In fact, the cast of thought may be thus expressed: *As the hen affords protection by her wings, so Jehovah affords protection by the diversified agency which he employs.* Thus then there is such a twofold reference as to constitute a figurative expression; and this circumstance being ascertained, it follows, of course, as specified in No. 6, that a figurative interpretation is to be adopted.—Moreover, scriptural usage will show that the Hebrew word used for *trust* is also a figurative expression. Its original literal meaning is exemplified by a man who takes shelter IN* a rock; Deut. xxxii. 37—by the wild goats which seek a retreat ON the high hills, Ps. civ. 18—and by those of the feathered race which run INTO the shady retreat formed by the wings of the parent bird, Ps. lvii. 1—or which enjoy repose and security UNDER such sheltering wings, Ps. xci. 4. The abstract noun,† the reader may perceive, involves the same idea as the verb: and hence in Isai. xxv. 4, we read, "Thou hast been a REFUGE from the storm;" and in Ps. xciv. 22, we read, "My God is my rock of refuge," or my sheltering

* The diversity of refuge may account for the different prepositions that follow the Hebrew word for *trusting*; and the same circumstance too may affect the corresponding Greek words, not only in the Septuagint, but also in the New Testament.

† In all the instances of *trust* or *refuge* here selected from the Old Testament, a modification of the Hebrew verb *chasah* occurs; and the abstract noun is composed of a fragment of the word MAH (*what* or *that which*) and of the essential part of the verb in question. Thus MACHSEH means the object of trust, or *that which is trusted in*.

rock. The Hebrew word for *trust*, then, means taking *refuge*; and the Hebrew word for *refuge* means something that elicits *trust*: and thus Ruth was induced to say to Naomi, "Thy God shall be my God." Such a trust in God is *Faith in God*; and such a trust in the Great Redeemer is *Faith in the Lord Jesus Christ*—the Saviour who took a solemn farewell of Jerusalem in these remarkable words: "O Jerusalem, Jerusalem, thou that killest the prophets, and stonest them which are sent unto thee, how often would I have gathered thy children together, even as a hen gathereth her chickens under her WINGS, and ye would not! Behold, your house is left unto you desolate. For I say unto you, Ye shall not see me henceforth, till ye shall say, Blessed is he that cometh in the name of the Lord." Matt. xxiii. 37—39.

Nor was it a light thing for the Jews to be thus left desolate by Christ.* In such a state they were unprotected by the "Rock of Israel" himself; and unsheltered by those wings which had protected their ancestors from Pharaoh and his host. For without such a withdrawal of Divine protection, it would have been impossible for the Roman

armies to have succeeded. Nay, "How would one [Jew] have chased a thousand [Romans,] and two have put ten thousand to flight, unless their ROCK had sold them, and JEHOVAH had shut them up!" Deut. xxxii. 30. —Let it not, however, be supposed that the withdrawal of Divine protection from a nation affects the stability of the Divine promises. The truth is, that in the Jewish nation there were a few who waited for the consolation of Israel: and as long as such individuals were comprised within the pale of the Jewish church, there was reason to hope that the *many* would be preserved for the sake of the *few*. But when the promulgation of the gospel drew off the pious Jews to another communion, the Jewish church itself no longer contained those who put their trust under the shadow of the Divine wings. So that the promises were not weakened, but confirmed, by the destruction of Jerusalem. For an abandonment to diversified misery was the natural consequence of the departure of faith from among a people whose privileges had exalted them to heaven, but whose crimes had a tendency to precipitate them to the lowest hell.

As to the promises themselves, any thing that would prevent their fulfilment may be pronounced an utter impossibility. Thus the Apostle Peter argued that it was impossible for Death to have retained our Lord among his countless victims, because the speedy resurrection of the Prince of Life was numbered among the predictions and promises contained in the Jewish Scriptures. Acts ii. 24, &c.—So again, in our days, a person who takes refuge under the Divine wings, will as certainly

* For the sake of the general reader, the illustration of No. 6 is less extended than it would otherwise have been, and the idea of Divine protection furnished by Ruth's conduct, has been allowed to suggest a train of thought that may appear like a digression from the objects anticipated. Those objects, however, have not been forgotten: but for the sake of presenting them in a continued series, they are reserved for two future papers, the first of which is to comprise the RANGE of the Figurative Language of Scripture; and the second, the LIMITS of its Interpretation.

find security and blessedness as Ruth did. For any other result is an impossibility, as such protection is unquestionably promised also in the New Testament. One might, indeed, on a cursory view, suppose that much of Divine protection passed away with the Old Dispensation. But not one jot or tittle passed away from the promises of protection to the upright. Divine interposition, indeed, became less conspicuous, but not less real. For in the very same Epistle in which is recorded the abolition of the ceremonial rites, we have an authenticated copy of the charter of protection that was made to Joshua (Josh. i. 5)—to Solomon (1 Chr. xxviii. 20)—and to all Israel (Deut. xxxi. 6.) Thus was Providence effectually transferred from the Old Dispensation to the New. Hence the Apostle says, "Let your conversation (or conduct) be without covetousness; and be content with such things as ye have: for he hath said, I WILL NEVER LEAVE THEE, NOR FORSAKE THEE." Heb. xiii. 5.

We are not, indeed, to tempt the Lord, and follow the advice of Satan, by commanding the stones of the desert to become bread. For God has not promised to interpose by miracles. On the contrary, such an expectation is discouraged; for "if they hear not Moses and the prophets, neither will they be persuaded, though one rose from the dead." Luke xvi. 31.—God is a God of infinite wisdom, and he knows best when to work by miracles, and when to work by the diversified agency, visible and invisible, that is in actual operation. Hence he has, in all ages, called his people "against hope to believe in hope:" in other words, to have a firm reliance on the

promises, when appearances would have led to a contrary anticipation.—Let us advert to Joseph in the prison. The waves and the billows had gone over him; and so far was his integrity from assuaging the foaming waves, that it added to their fury. His reputation was blasted without a crime; and nothing seemed to be before him but sorrow upon sorrow. He was torn from all that were dear to him in the flesh, without the slightest prospect of seeing them again with mortal eyes. He was immured in a dungeon, where it seemed probable that he would languish out his days; and yet Providence seemed as silent as the tomb.—Now this is the point of view in which Christians sometimes have to contemplate their condition. We, indeed, are acquainted with the result of Joseph's afflictions; and know that the depth of his humiliation was the last advance towards his exaltation. But when Joseph was in the dungeon, such a result was in the dark unknown of futurity. At that period, therefore, it seemed impossible to account for the Divine procedure. God's way was in the sea; and his footsteps in the great deep.—But when he who trusts in God is thus passing through a valley gloomy as the darkness of the dead, Jehovah is with him, as he was with Joseph; and Jehovah's rod and staff afford sure protection from all *real* evil. Yea, "like as a father pitieth his children, so the Lord pitieth them that fear him. For he knoweth our frame; he remembereth that we are dust." At such a critical juncture, therefore, the believer may lift up his head for joy, knowing that deliverance is at hand: and ultimately he will give glory to

God for his dispensations, and gratefully acknowledge that he would not have been without such signal trials for all the kingdoms of this transitory world.

J. F.

Bromley, Middlesex.

Conversion of the Eunuch.

ACTS VIII.

REMARK I. Observe here the ministry of angels. "And the angel of the Lord spake unto Philip," &c. All the holy angels belong to the Lord. He is their Sovereign, and he perpetually employs them in rendering services to his adopted sons and devoted servants. "Are they not all ministering spirits, sent forth to minister for them who shall be heirs of salvation?" Heb. i. 14. This is a suitable ground of confidence, and a sufficient reason why the servants of God should not fear, though surrounded with the most appalling difficulties: the prophet answered to his servant, "Fear not, for they that be with us are more than they that be with them. And Elisha prayed, and said, Lord, I pray thee, open his eyes, that he may see. And the Lord opened the eyes of the young man, and he saw, and behold, the mountain was full of horses and chariots of fire round about Elisha." 2 Kings vi. 16, 17. Even when the servants of the Lord are permitted to be in the power of their ferocious enemies, the ministry of angels is employed, in answer to fervent and united prayer, for their rescue, Acts xi. As soon as the spirit of a believer is dismissed from its fetters and its toil, these friends to redeemed sinners welcome it to the glories of eternity, and render it friendly assistance:

"And it came to pass that the beggar died, and was carried by the angels into Abraham's bosom." Luke xvi. 22.

"Lord, when I leave this mortal ground,
And thou shalt bid me rise and come,
Send a beloved angel down
Safe to convey my spirit home."

WATTS.

II. The ministers of the Saviour may sometimes be directed into a desert, where the sphere of their labours is unpromising, and the smallest portion of success doubtful. But even thither they are to go, in obedience to the heavenly voice; and the Lord may sometimes grant his ministers that portion of usefulness in such a situation, which may be withheld from them in populous cities. When the Lord by his angel spake unto Philip, saying, "Arise, and go toward the South, unto the way that goeth down from Jerusalem unto Gaza, which is desert," he little thought with what an interesting character he should there meet. Obey the commands of the Saviour in the discharge of your ministry, and though you have a dreary waste around you; yet the Being who has sent you, will cause here and there a beautiful flower to appear, the culture of which will infinitely more than reward you for all the self-denial you may endure.

III. The scriptures must be read diligently: "The Eunuch was returning, and, sitting in his chariot, read Esaias the prophet." He was reading the scriptures—reading them in solitude—reading them when travelling, verse 28. "Was returning; and, sitting in his chariot, read Esaias the prophet." And what deserves particular attention, he was reading them with reflection: "I pray thee, of whom speaketh the pro-

phet this? of himself, or of some other man?" verse 34. His religion was not relinquished when the sacred hours of the Sabbath had expired, but *alone*, and in a *desert* far removed from the eye of those worshippers with whom he had mingled at Jerusalem, he sought communion with God in his revealed word. Christian, imitate his example. When the Bible is the *chosen companion of leisure and retired hours*, when the mind is so disciplined by divine teaching as to give a *marked and decided* preference to those lessons of heavenly wisdom contained in this best of books, it is an undoubted presage of a rich experience of the favour and love of God, and distinguished usefulness in his church. "I have more understanding than all my teachers: for thy testimonies are my meditation." Psalm cxix. 99.

IV. *The steps of the messengers of the Saviour are under the certain and infallible superintendence and guidance of the Holy Spirit.* "Then the Spirit said unto Philip, Go near, and join thyself to this chariot," verse 29. Blessed Monitor, though in the present stage of the Saviour's dispensation, we, thy unworthy servants, do not hear thy voice miraculously as Philip, yet may we be more than ever swayed by thy holy influences! Verse 39 informs you whose Spirit this was: it was *the Spirit of the adorable Saviour* that conducted Philip to the chariot, and caught him away from it when his work was done.

V. *Observe the importance of embracing every opportunity of usefulness, which, in the methods of divine Providence, opens to you; and of not listening to those excuses which pride or sloth may have fabricated to satisfy the*

clamours of conscience, in allowing them to close up without a due improvement: "And Philip ran thither to him, and heard him read the prophet Esaias, and said, Understandest thou what thou readest?" verse 30. They who are the messengers of the Lord to guilty men, ought constantly to inquire of those who may be providentially cast in their way, though it be probably at a time when, and in a place where, they little expected, "Understandest thou what thou readest in the scriptures?" It is true, the friends of the Saviour may not *now* have such a special appointment to this means of usefulness as Philip had; yet still are we clear from the charge of aggravated criminality, by neglecting it nearly altogether? Many are to be accused of rudeness in accosting strangers on the behalf of Jesus; but many more are to be blamed for their lukewarmness, under the paralyzing influence of which the most valuable opportunities of usefulness are lost for ever.

VI. *Observe the alacrity with which inquirers should avail themselves of instruction.* "How can I, except some one guide me?" Though the inquirer be wealthy, and competent to ride in his chariot, and probably learned in many of the sciences, yet these temporal advantages ought not to operate on the mind, so as to form a barrier to opening the state of the soul even to one who may be *persecuted*, poor, and meanly clad, but who is taught by the Spirit of God, and skilful in the scriptures. It is devoutly to be wished, that inquirers after the scriptural way of salvation were more ready to communicate with the ministers of the Saviour, and that the ministers of the Sa-

viour were more attentive to such infinitely interesting cases. The mind of the inquirer, instead of being burdened and distressed for months, might have its doubts easily solved, and the heart of the Evangelists would rejoice, in instrumentally contributing to the happiness and recovery of an immortal soul.

VII. *Observe the happy influence of the knowledge of Christ.*

1. It leads to the *honouring of the Saviour* by obedience to his ordinances, though these ordinances may be unpopular and despised. "As they went on their way, they came unto a certain water: and the Eunuch said, See, here is water, what doth hinder me to be baptized?" verse 36.

2. *Usefulness.* "There was a man of Ethiopia, a Eunuch of great authority under Candace queen of the Ethiopians;" and when he arrived in his country, notwithstanding the temptations to which his rank and situation exposed him, the probability is, that he began to preach the unsearchable riches of Jesus; and that the Lord made him the honoured instrument of planting churches in Ethiopia, or, as it is now called, Abyssinia: and thus the prediction recorded, Psalm lxviii. 31, received its fulfilment; "Ethiopia shall soon stretch out her hands unto God."

3. *Pleasure.* "And when they were come up out of the water, the Spirit of the Lord caught away Philip, and the Eunuch saw him no more: *and he went on his way rejoicing.*" Obedience to the revealed will of the Saviour, and religious pleasure, are disjoined only in the foolish ideas of careless professors: in the scriptures they are inseparably linked together. If you would

be happy, follow the Lord fully and *wholly*; and though this holy determination of mind may lead you into paths unpopular, and of which many speak reproachfully, yet you will find that "*great peace have they that love His law, and that nothing shall offend them.*" Psalm cxix. 165. "He that hath my commandments, and keepeth them, he it is that loveth me: and he that loveth me shall be loved of my Father, and I will love him, and will manifest myself to him." John xiv. 21.

PERSIS.

BISHOP MARSH.

MR. EDITOR,

I send you the following quotation from the review of several pamphlets relating to Bishop Marsh and his clergy, in the *Edinburgh Review*.

"The Bishop not only puts the questions, but he actually assigns the limits within which they are to be answered. Spaces are left in the paper of interrogations, to which limits the answer is to be confined;—two inches to original sin; an inch and a half to justification; three quarters to predestination; and to free will only a quarter of an inch. His Lordship is himself a theological writer, and by no means remarkable for his conciseness. To deny space to his brother theologians, who are writing on the most difficult subjects, not from choice, but necessity; not for fame, but for bread; and to award rejection as the penalty of prolixity;—does appear to us no slight deviation from christian gentleness. . . . We are not much acquainted with the practices of courts of justice; but, if we remember right, when a man is going to be hanged, the judge lets him make his defence in his own way, without complaining of its length. We should think a christian bishop might be equally indulgent to a man who is going to be ruined. The answers are required to be clear, concise, and correct,—short, plain, and positive. In other words, a poor curate, extremely agitated at the idea of losing his livelihood, is required to write with brevity

and perspicuity on the following subjects:—Redemption by Jesus Christ—Original Sin—Free Will—Justification—Justification in reference to its causes—Justification in reference to the time when it takes place—Everlasting salvation—Predestination—Regeneration, or the New Birth—Renovation—and the Holy Trinity His Lordship talks of the drudgery of wading through ten pages of answers to his eighty-seven questions. Who has occasioned this drudgery, but the person who means to be so much more active, useful, and important, than all other bishops, by proposing questions which nobody has thought to be necessary but himself? But to be intolerably strict and harsh to a poor curate, who is trying to earn a morsel of hard bread, and then to complain of the drudgery of reading his answers, is much like knocking a man down with a bludgeon, and then abusing him for splashing you with his blood, and pestering you with his groans. It is quite monstrous, that a man who inflicts eighty-seven new questions in theology upon his fellow-creatures, should talk of the drudgery of reading their answers.

“A Curate—there is something which excites compassion in the very name of a curate!!! How any man of purple, palaces, and preferment, can let himself loose against this poor working-man of God, we are at a loss to conceive;—a learned man in a hotel, with sermons and saucepans, lexicons and bacon, Hebrew books and ragged children—good and patient—a comforter and a preacher—the first and purest pauper of the hamlet, and yet showing, that, in the midst of his worldly misery, he has the heart of a gentleman, the spirit of a christian, and the kindness of a pastor; and this man, though he has exercised the duties of a clergyman for twenty years—though he has the most ample testimonies of conduct from clergymen as respectable as any bishop—though an archbishop add his name to the list of witnesses—is not good enough for Bishop Marsh; but is pushed out into the street, with his wife and children and his little furniture, to surrender his honour, his faith, his conscience, and his learning—or to starve!”

In reading the above, I was forcibly reminded of the severe address of Papirius Cursor to his master of the horse, Quintus Fa-

bius Maximus Rullianus, because, during his absence, the latter had gained a great victory over the Samnites without his permission;—AD HEC, QUÆ INTERROGATUS ES, RESPONDE: EXTRA EA, CAVE VOCEM MITTAS. ACCEDE LICTOR. Liv. Lib. viii. Cap. 32. There is, however, this difference in the two cases. In the instance referred to, the master of the horse had acted improperly in disobeying the command of the dictator; whereas in the present case, the Bishop of Peterborough puts questions to his clergy, which the constitution of the church of England, by the enactment of articles to be signed by them, has rendered unnecessary, and the requiring of an answer to which exposes them either to the temptation of disowning the sentiments contained in the articles, to the belief of which they have solemnly sworn, or to the danger of being turned out into the world without any means of subsistence.

T.

We have heard that Bishop Marsh has withdrawn these questions. It is not improbable; since the impolicy, not to say the folly, of persevering in them, could not but be perceived by all the other bishops, and by all the noblemen and gentlemen of England.

Editors.

REV. THOMAS SCOTT.

“I DESIRE to thank God that, in these United States, there is no power, civil or ecclesiastical, that *could*, by any possibility, keep down in poverty or obscurity such a man as Thomas Scott. If Mr. Scott had attached himself to any one of the evangelical communions in this country, he would have obtained its highest emoluments and honours; because where the people *choose*, as well as *pay*, their own clergy,—under Providence, a man’s piety, talent, learning, and character,

conduct him, in the ordinary course of human affairs, to eminence and influence. But in a state church, where the secular government and secular patronage are *all*, and the people *nothing*, ecclesiastical preferment *never* can be directed generally into an evangelical current."—*Thoughts on the Anglican, and American Anglo Churches in America*. By John Bristed, Counsellor at Law. 8vo. 10s. 6d. Mr. Bristed is a member of the American Anglo Church, or Episcopal Church in America.

number of ministers in America is as follows.

Methodist, travelling preachers	1000
local preachers	4000
Baptist	3000
Congregational	1600
Presbyterian	1300
Episcopal Church	300
All other denominations	600
	<hr/> 11,800 <hr/>

Mr. Bristed's Objection to the Church of England.

"My objections to the Church of England are confined exclusively to her *political* position; her close alliance with the state; her system of patronage, whether lay or clerical, excluding the congregations altogether from any choice of the clerk who is to minister to them spiritually; and her provision of tithes. Her liturgy, articles, and homilies, are all strictly spiritual; and when faithfully set forth, and supported by the preaching and living of evangelical clergymen, are eminently calculated, under the gracious influences of the Holy Spirit, to call men from darkness into light, and from the power of Satan unto God."

State of Religion in America.

MR. BRISTED maintains, that throughout the United States, pure evangelical religion is much more generally diffused than within the pale of the Church Establishment in England; that the standard of morals is higher; that the number of religious institutions exceeds, if possible, those of England; and that the principal religious denominations are making conjoined and vigorous efforts to increase the provision of ministers by the foundation of theological seminaries.

Ministers in America.

Mr. Bristed's Estimate of the

DISTRIBUTION OF TRACTS.

THE Bible is the book of God. Every other book, great or small, is more or less valuable, as it helps us more or less to understand and value God's book. The small publications of the *Religious Tract Society* are intended to be circulated in due subordination; and the friends of the institution will consider that they do not attain their end, unless they promote the reading of the scriptures, wherever the tracts are received.

Our tracts are distributed many ways. We drop them in the path when we walk by the way. We bestrew the hedges—we cover the tombstones. We present them to the passing stranger—we scatter them on the seats of our places of worship, or give them away at the doors. We convey them in letters—we pack them up in parcels. By stage coaches and waggons and ships we send them not only to the most distant parts of the British Empire, but to the ends of the earth.

In all this we "cast our bread upon the waters, hoping to find it after many days." It is probable that many of them are lost, torn, and abused; but a single glance at the value of one soul immortal, persuades us to think with indifference of the loss or abuse of thousands and tens of

thousands, while we have reason to believe that one miserable sinner has been saved by means of our endeavours, with an everlasting salvation.

In the solemn day of judgment, many hidden things, good and evil, will be brought to light. We indulge the pleasing hope, yea, we cherish a delightful confidence, that in the illustrious day of the Lord, it shall appear we have not laboured in vain. But while here on earth, we hope to see of the fruits of our labours, and we have already seen and heard from well-authenticated reports, what is amply sufficient to excite us to multiply our la-

bours. Men of Israel, in all your tribes—help.

The Committee of the Parent Institution publishes periodically Extracts of Letters they have received, which, in a few years, under the Divine blessing, will swell into a volume of facts—facts duly examined, such as will please and astonish the friends of Christ, of all denominations, and abound in many thanksgivings to God.

Communications of this kind, well authenticated, and sent post paid to the Depository, in Pater-noster-row, No. 56, will always be thankfully received.

Stepney. W. N.

Obituary and Recent Deaths.

MR. BENJAMIN BEDFORD.

SINCE the Memoir of Mrs. Bedford was written, which appeared in our last number, Mr. Benjamin Bedford, whom we there mentioned as her bereaved partner, has been also called to leave the transitory scenes of this mortal state. His death took place Dec. 20, 1822. For many years preceding his removal, and until disabled by the infirmities of advancing age, the deceased had been in the habit, either statedly or occasionally, of preaching the gospel, with much enjoyment to himself, and acceptance to others; and though, from some peculiar circumstances attending a long and trying affliction, with which it pleased Divine Providence to exercise him, he was precluded from the full enjoyment of its consolations, we trust, and humbly believe, that he too has now joined in the song of triumphant praise to redeeming mercy. His age corresponded within a few months with that of his late companion in life, whom he was destined so soon to follow.

VOL. XV.

MR. GEORGE ALNER.

ON Sunday evening, Feb. 2, 1823, a funeral sermon was preached at Bank Buildings, Weymouth, for the late Mr. George Alner, only son of Mr. Alner, deacon of the Baptist Church at Weymouth. His last days were attended by some circumstances of a peculiarly striking and consolatory nature, and eminently calculated to furnish an instructive lesson to the living. The passage selected as descriptive of the state of his mind, and appropriate to the solemn occasion, was taken from Zech. xiv. 7; "*At evening time it shall be light.*"

The morning of his life was bright and promising. He was born of pious parents, and trained up in habits of the strictest propriety. Favoured with the advantages of a religious education, he appeared in his early youth to be under the influence of christian principles and feelings. He was regular in his attendance on public worship, and engaged with interest and activity as a teacher in a Sunday-school. Many of his letters, written when a

I.

lad, breathe a spirit of serious concern and warm piety. His sun seemed to rise in a clear, unclouded sky, and gave the promise of a serene and happy day. But alas, the pleasing dawn was quickly overcast; and when the season of youth had passed away, its fair and flattering hopes began to fade; the lustre of his character became obscured, and the tenour of his after life was dark and troubled. Allured by the gaieties, and drawn aside by the vices of the world, he fell into habits of dissipation and excess. It is unnecessary to enter into the particulars of his melancholy history. Suffice it to say, that he became an outcast from the society of his nearest relatives and best friends; abandoned in principle and in practice; lost to every sense of propriety, to every moral and religious obligation. The lowering clouds of adversity gathered thick around him, and he had often to feel the chilling blast and pitiless storm. But we would draw a veil of oblivion over the distressing detail, and hasten to the closing scene: a scene worthy to be had in lasting remembrance. His course was rapid as well as disastrous; for at the age of thirty-eight, after passing through various vicissitudes, he returned to his father's house—to die.

It sometimes happens after a stormy and tempestuous day, that the clouds at length disperse, and the setting sun bursts forth in all its splendour, and gilds the evening with tints of richest hue, and sheds a glory all around. Thus in human life there are cases in which the evening of a dark and comfortless day closes in peace, serenity, and hope; when the light of divine grace beams upon the troubled and guilty spirit, and scatters the shades of ignorance, depravity, and despair. *At evening time it shall be light.*

Soon after his return to his father's house, his aged aunt breathed her last, and this circumstance appeared greatly to affect his mind. At first he entertained a sanguine hope of recovery, but increasing weakness soon convinced him that such an expectation was vain; and no sooner did he begin to reflect on that eter-

nity to which he was fast hastening, than his sins seemed to rise in condemnation against him, and his heart was filled with deep distress. Conviction had occasionally flashed upon his conscience during his career of profligacy, and many a bitter pang of remorse had he endured; but now he seemed to feel more keenly than ever the aggravated guilt of his former life, and the weight and burden of his sins pressed heavily upon him. He frequently expressed to his attendant, with every mark of sincere contrition, what a vile sinner he had been; and stated his fears that there was no mercy for him. Being reminded of the ability and willingness of Christ to save, he replied, he did not doubt it, but still he could not take the comfort to his soul. A sense of his lost and dangerous state led him to frequent and earnest prayer, and in the silence of the night he was often heard pleading for pardon in the language of the penitent publican in the temple, "God be merciful to me a sinner!" For some time his hope was feeble; and, although much concerned for the salvation of his soul, there was no decided proof of a change of heart having taken place. On one occasion, when a friend inquired the state of his mind, "I want," he replied, "a *firmer* hope," at the same moment seizing the bed-clothes with a convulsive grasp, expressive of the earnestness with which he felt. By degrees, however, he acquired a stronger faith, and was enabled to cast his guilty soul on that Redeemer who is all-sufficient, and mighty to save. The invitations and promises of mercy were very sweet and consolatory to his mind; particularly the fifty-fifth chapter of Isaiah; *Ho, every one that thirsteth, come ye to the waters, &c.*

He was frequently delirious, but when sensible he appeared perfectly resigned to the will of God; not a murmuring word escaped his lips. He was indeed a patient sufferer, and particularly grateful for all the kindness which he received. When asked if he had any wish to live, he replied, "I have no other wish to live, but to make my father's last

days comfortable, and to prove to him what a change has been wrought in my heart. I would not for all the world live the life I have done; but I trust that I should manifest that I am a new creature in Christ Jesus."

On the Sabbath before he died, he felt his end approaching: but he enjoyed a most happy and delightful frame of mind;—saying, he was not afraid to die—death had lost its sting. He spoke of his dissolution with perfect composure, and exhorted all around him to watch and pray, and to be steadfast and immoveable. He said it was the last Sabbath he should spend on earth, but he was looking forward to an eternal Sabbath of rest. He said, he had a bright and glorious view of the heavenly world, and longed to be there. He then repeated part of "Vital Spark," and attempted to sing; but his voice failed. Two days before his death, he called his son to his bed-side, and gave him a most solemn and affecting charge, telling him to listen to the words of a dying father: "Do not give yourself to the follies of the world as I have done: attend to the one thing needful, and walk in wisdom's ways. Fear the Lord, and he will provide for you; trust in the Saviour, and he will never leave you; watch and pray, for you know not how soon you may be called into eternity."

On another occasion, when very near his end, he addressed his aged father, saying, "All is well—father, I am going: your time will not be long; we shall meet again; we shall be a happy family in heaven; there I shall see my dear mother; what a blessing!" On the night preceding his death, he said to his attendant, "Do you know that hymn, Salvation? Yes, I have indeed found it a balm to every bleeding wound, a cordial to my fears." Being reminded that he was now, in all probability, passing through the valley of the shadow of death, "Yes," he replied; "but I fear no evil: thy rod and thy staff, they comfort and support me." Soon after, he faintly articulated, "Tell me, my soul, can this be death?" His last moments were perfectly calm and peaceful, and he expired

without a struggle, and almost without a sigh.—Thus, in a manner truly wonderful, did divine grace brighten the evening of his day; and shed a ray of celestial hope upon his departing spirit.

The overruling providence of God was strikingly displayed in one passage of his history, which is worthy of being recorded. About two months previous to his return, he was in imminent danger of being buried in a watery grave. Being off the coast of Newfoundliand, the boat in which he was going on shore upset, when two of his companions were drowned, and he himself with the greatest difficulty reached the land, completely exhausted with cold and fatigue. The chill which he at that time caught, settled on his lungs, and laid the foundation of that disease which terminated in his death. But who can help admiring that unseen hand, which rescued him from danger, at a time when he was totally unfit to die; which conducted him in safety to his native country; and which brought him to his father's house, where every temporal comfort was secured to him, and every religious advantage was enjoyed? He was not left to perish at a distance, where no friend was nigh to whisper peace to his troubled conscience, and point him to the only refuge for the guilty. In the bosom of his family and friends, he received the most affectionate and unremitting attention; and their earnest solicitude for his immortal interests was owned and blest of God.

In him we behold a striking illustration of the extent of the Divine mercy. Like the prodigal, he had wandered far and spent his substance in riotous living; but when reduced to the extremity of want and wretchedness, he came to himself, and said, "I will arise, and go to my father," &c. And what a reception did he meet with! Not only was the heart of an earthly parent opened to embrace him, but his heavenly Father has, we trust, encircled him in the arms of his everlasting love, and arrayed him in the robes of salvation. The rebellious Ephraim, when penitent,

received a free and full forgiveness; and the workings of Divine compassion are finely pourtrayed by the prophet: *Is Ephraim my dear Son? is he a pleasant child? for since I spake against him, I do earnestly remember him still: therefore my bowels are troubled for him; I will surely have mercy upon him, saith the Lord.* In this case we behold not only the sufficiency, but the sovereignty of Divine grace; we see that it can soften the hardest heart, subdue the most inveterate prejudice, and purify the most polluted mind. There is a mystery both in its application and in its efficacy, which we admire and adore. God speaks in the character of a sovereign; *I will have mercy on whom I will have mercy, and I will have compassion on whom I will have compassion.* He can save even in the latest hour, and none have sinned beyond the reach of pardon.

This too is a case from which we are fairly warranted to infer the utility of prayer. He was a child of many prayers. He had praying parents, and praying relatives; and amidst all his wanderings as a wretched outcast, never did they cease to intercede on his behalf, when surrounding the domestic altar, or bending the knee in secret at the footstool of mercy. The answer was long delayed, but how richly did it descend at last upon his head! Prayer is registered in heaven: its benefits may not be im-

mediately apparent, but they will be ultimately experienced; and often in proportion to the delay, is the fulness of the blessing when at length bestowed. Patient and persevering prayer shall never lose its reward. What an encouragement for parents to pray for their children; to be earnest and importunate at a throne of grace on their behalf!

We cannot close this short account without a caution against presumption. Let none presume upon a death-bed repentance. A case like that we have recorded is not a common occurrence. It does not lie in the ordinary course of Providence. It is a rare example of mercy manifested in the close of life, and ought to excite our admiration and gratitude and wonder. Let those especially who are in the morning of their existence, guard against the dangers and temptations of the world, and not imagine that they may pursue a career of profligacy, and die happy at last. No space may be allotted for repentance; for who can calculate upon the future? And this narrative itself ought to deter from such an infatuated course, since it shows that the path of guilt is surrounded by a deep and settled gloom, from which nothing can relieve the mind but a return to God. May those who are in the meridian of life, anticipate its final close; and may the evening of our day be light!

W. H.

Review.

The Porteusian Index; or Family Guide to the Holy Scriptures, chiefly compiled from the Works of Bishops Porteus and Gastrell, Drs. Samuel Clarke and Watts, Rev. W. Gilpin, J. Brown, and other eminent Divines. Eighth Edition, considerably enlarged. 12mo. Half-bound. 114 pp.

We are strongly inclined to think that the success of the infidel and antichristian party has been greatly

over-rated. But if it should be permitted to increase, it will be powerfully counteracted by such excellent little books as this now before us, seven editions of which have been rapidly sold off, and the eighth, we have no doubt, will be succeeded by many others.

To this edition have been added, a harmony of the gospels—the series of prophecy relating to the Messiah—and various useful scripture-tables.

A New Self-Interpreting Testament, containing many Thousands of various Readings and parallel Passages, &c. By the Rev. John Platts. Part I. 176 pp. Sewed. s.6d. Fine paper 7s.

THIS appears to be the laborious compilation of a minister well affected to evangelical truth, and deserves the encouragement of all who are desirous of promoting scripture-knowledge. The author (who we think is a minister either of the Scotch Establishment, or of the Secession, somewhere in the north of England) refers to Scattergood, Lloyd, Blaney, Canno, Brown, and Scott; and more particularly acknowledges his obligations to Fox and Cruttwell. We sincerely wish he may live to accomplish his proposed task with success.

Anecdotes, accompanied with Observations; designed to furnish Entertainment and Instruction for leisure Hours. Selected and compiled by J. Thornton. Two Vols. 12mo. 275 & 286 pp. 8s.

The Fulness and Freeness of Spiritual Blessings as they are revealed in the Gospel, and their Adaptation to the Wants and Miseries of Man, opened and illustrated. By J. Thornton. 12mo. 166 pp.

MR. Thornton appears to be indefatigable in his labours to promote the welfare of mankind. These "Anecdotes" contain a mass of instruction of great value. The child's question "Is it true?" will sometimes occur; and we recommend it to the worthy author, to give more fully in the next edition, as far as he can, his authorities. The anecdote of the present emperor of Russia, in vol. I. p. 184, was taken, probably, from the "Reports of the Royal Humane Society."

The other little work is divided into five short chapters; and appears to be well adapted to instruct the young inquirer, and to guard him against the antinomian abuse of scripture, by which so many have been injured, if not finally destroyed.

ANALECTA; or Pocket Anecdotes, with Reflections: designed as an

agreeable Companion for the social circle. By the Rev. James Churchill. 12mo. Boards, 395 pp. 4s. 6d.

Two hundred and sixty-seven anecdotes are here arranged under appropriate heads, and accompanied with sensible, pious, and useful reflections, or improvements. Generally speaking, the anecdotes and remarks will be found worth reading, and are well adapted to promote the knowledge and improvement of our juvenile readers. We a little wonder Mr. Churchill should have thought the following worthy of a place in his collection.

CXXXIII. *Candour promoted by affliction.*—"A BAPTIST minister, whose infirmities disabled him from preaching, obtained the assistance of one of the Independent denomination. It being the sabbath on which the ordinance of the Lord's-supper was to be administered, his christian brother proposed to partake with them at the Lord's table. "There was a time," says the dying Baptist, "when I should have refused, but I dare not do it now. I feel myself a dying man, and can now see the impropriety of making a mere circumstantial a barrier to free communion among the followers of the same Saviour." After the Pædobaptist had preached, the pastor of the church, in a very affectionate manner, proposed the minister they had heard, to be admitted to the ordinance with them. This was granted, and the Pædobaptist minister enjoyed the gospel feast among his Antipædobaptist brethren. We hope the pleasure was mutual. The two ministers parted very affectionately: the afflicted Baptist minister died soon afterwards, but the other never could learn that this irregularity occasioned him any repentance on his bed of death. No; nor is it likely that it will give rise to a moment's pain in the breast of any of our Baptist brethren, when they are equally near to heaven."

We do not remember having read any thing so severe, which has been so softly expressed. But though severe, it is more specious than solid. Is it true that the strict Baptists do think the scriptural administration of baptism a 'mere circumstantial' in religion? Do they not think themselves bound by the consideration that *so hath the Lord or-*

dained, and therefore they have no discretion to alter *the law of the house*, but are bound to *observe all things* which the Lord Jesus has *commanded them*, and in the order in which he has prescribed them? Mr. Churchill may call it "Candour," when men think themselves at liberty to *dispense* with any command of Christ, in order to be thought liberal by their fellow-christians. But we can assure him that strict Baptists are governed by *conscience*, in what he considers as a want of *candour*, and that they have no apprehension that "even on a dying bed," or when "near to heaven," they will feel a moment's pain for having strictly and conscientiously obeyed their Lord and master. They have learned, as Protestants and dissenters, the value and authority of the divine maxim, "One is your master even Christ." And Mr. Churchill will do well to attend to the apostle's address, *Why dost thou despise thy brother, or why dost thou set at naught thy brother? for we must all stand before the judgment-seat of Christ.*

Serious Musings. By Joseph Jones, M. A. 118 pp. Bds. 2s. 6d.

THIS volume, in a style of composition between prose and poetry, is introduced by an elegant preface full of serious and pious thoughts, and admirably adapted to promote the reader's spiritual benefit. We give the following as a favourable specimen, from pp. 20, 21.

"OFF shall humility engage my thoughts;
That mildest, meekest virtue; high in rank;
Close in the train of wisdom always found;
A gentle, modest, unassuming grace.
How pleasing is the lily of the vale!
How fair the violet of early spring!
Sweet is their fragrance; lowly is their form;
And these in calm retirement spread their charms.
He walks serenely o'er a vale of tears;
Now speaks as genuine penitence inspires;
Or now with gratitude and lively joy;
Himself is nothing; the Redeemer all.
Spirit of grace! pour on my mourning soul
A strong and vital renovating beam;
My heart with deep humility inspire;
Invest me with it as a lovely robe."

A Preference for a Sect not inconsistent with the most ardent Attachment to the whole Church of Christ, &c. A Sermon preached at Eagle-street, Nov. 24, 1822. By Joseph Ivimey.

THIS Sermon, the author tells us,

was occasioned by an article in the *Eclectic Review* for October last, in which (p. 123) the Baptists are charged with being "the most sectarian of sects—the most fortified and intrenched within the narrow circle of their own communion." To meet this charge, the zealous preacher not only exhibits the avowed principles of his denomination, but makes a bold and manly appeal to facts, which we cordially recommend to the notice of our readers. And if there be still among our friends some few remaining, who hesitate to support our academical institutions, we invite them to take into their gravest consideration, what Mr. Ivimey has suggested in this sermon, which was preached in aid of the funds that support the Academy at Stepney.

William Barlow: a Sketch from Life. By Esther Hewlett, Author of *Eliza Harding, Legend of Stutchbury, &c.* 12mo. pp. 224.

THE modest author, whose literary merits are known to our readers, thus explains the circumstances which led her to employ her pen upon the little, but instructive, work now before us.

"About three years since, a considerable sensation was excited by the publication of many bold and insidious attacks upon Christianity. At that time a wish was expressed by several persons, high in the literary and religious world, for a work in which the most popular objections against our holy religion should be stated and answered, and the influence of infidel sentiments on the morals and happiness of individuals and of society exemplified in a familiar manner. In consequence of the frequent repetition of this suggestion, the author was induced, though with considerable diffidence, to make the attempt."

We strongly recommend this work as well adapted for the use of religious families in this evil day of infidelity and profaneness. Its sentiments and style are chaste and correct, and once calculated to amuse and instruct the young and inexperienced, and to shield and protect the unwary and unsuspecting, from the evil tendency of infidel books and tracts. Heavenly wisdom

and faithful history are so blended, that we think every family that can afford it, should purchase it, and lend it to their poorer friends and neighbours.

If there is a defect, it is in the writer's not having censured the spirit and conduct of Mr. and Mrs. Barlow, which appear to us to resemble what was so severely reprov'd, and so awfully punished, in Eli the aged judge of Israel, *who con- demn'd at the sins of his sons*, and, though reprov'ing them, did not *re- strain them*. We look in vain for the tone of authority in these good but weak people, which parents should employ. They seem to speak and act towards their "dear William," as if he were a young gentleman who must not be reprov'd with severity, even though he should refuse to come to family prayer on a Lord's-day morning, or to attend public worship with his parents. They also suffered vicious young men to visit the family, which they should not have done, however fascinating or sensible. We fear the picture too correctly represents many religious parents, and shall be happy should the publication of this interesting work reach a second edition, that the omission we have pointed out may be supplied.

The author, frankly states, that "she has felt it necessary to avail herself of the powerful aid of some of the most able advocates in behalf of christianity, in reply to the objections of infidels." The works mentioned are "Leslie's short and easy Method with the Deists; Bishop Watson's Apology for the Bible; Fuller's Gospel its own witness; Gregory's Letters on the Evidences of Christianity; and Cecil's Reasons of Repose."

NO ENTHUSIASM: *a Tale of the present Times.* 2 Vols. 12mo. Bds. pp. 317 and 298. 12s.

AFTER having read with attention these volumes, expecting to find some *hero* of the tale exhibiting elevation of mind, sublimity of ideas, and strong and ardent feelings in religion, without being carried beyond the sober dictates of truth and reason, either in conversation or

conduct, we confess we felt disappointment, and were ready to inquire, "Where in these volumes, or to whose character, are we to look for the facts which exemplify the title?"

Although we may be thought rather cynical in our feelings, and antiquated in our taste, respecting religious writings, we cannot help calling in question the propriety of stating its divine principles, or sacred influence, through the plot of a romance, or the scenes of the drama. There was a time when a celebrated tragedian said, in order to account for the superior effect produced upon men's passions at the theatre to that at the church; "We stage players represent *fictions* as if they were realities, whilst you divines represent *realities* as if they were fictions." But we have lived till passing events are represented as "No Fiction;" and these again are contradicted by "Facts opposed to Fiction." We have been doomed to see "Happiness" producing misery; and personal attacks by the pen, answered by an appeal to the laws! if not to the yet more gentlemanly mode of the pistol!! But are any of these things the sober appeals of christianity to the understandings and hearts of men? Are these the legitimate weapons of the cross for carrying the holy war into the territories of Satan? "'Tis pitiful to court a grin when we should woo a soul!"

We shall perhaps incur the displeasure of some of these ecclesiastic-romance writers, and be sentenced to fill a vacant *niche* in the temple of *Happiness*; thus adding to the "Tale for the Grave and the Gay," a picture for ornamenting—

"This dull room, and that dark closet,
Those hangings with their worn-out graces,
Long beards, long noses, and pale faces;
Oh! such an antiquated scene
Will overwhelm them with the spleen!"

To be serious, we very much suspect, whether it adds any *degree* of honour or reputation, for ministers of evangelical religion to be able to write in a *style*, which proves how much of time and attention must have been devoted to the observation of the manners of those who are *lovers of pleasure more than lovers of*

God, in order to acquire ability for furnishing exact and full-length portraits of those vices and evil passions which ought not to be once named among us as becometh saints.

Our advice to our readers is, to be very careful how they spend their money for that which is not bread; for such in our opinion are religious novels! It is not desirable for the sake of finding amusement for young persons, that they should be exposed to the temptation of thinking that there is no reality in what they are reading. Works of this description, with a few exceptions, are not adapted to preserve them from Enthusiasm, or to promote their happiness: they are much too flippant to instruct the grave, who will be infinitely better employed if they "retire and read their Bible to be gay."

The Importance of educating the Infant Children of the Poor; showing how 300 Children, from eighteen Months to seven Years of age, may be managed by one Master and Mistress; containing also an Account of the Spitalfields Infant School. By Samuel Wilderspin, Master of the said School.

EDUCATION generally begins too late. If the parents have neglected the child from eighteen months to seven years of age, they have probably made woful work for the schoolmaster and the scholar too. This is one of the most entertaining little books we have ever seen. Mr. W. F. Lloyd has given it a preface, and it is dedicated by the author to Joseph Wilson, Esq. the founder and supporter of the Spitalfields Infant School. Mr. Wilderspin appears to be admirably fitted for the delicate and delightful task assigned him. We are glad to learn from p. 41 that there is also a Westminster Infant School; and we earnestly hope they will soon be established in all our cities, and especially in all the manufacturing towns.

The Martyrs: a Poem. By the Rev. Joseph Jones, M. A. 12mo. Boards. 150 pp. 3s.

This poem is introduced by a very modest preface, in which the

pious author contends, and we think successfully, that mediocrity is not to be despised. Whatever is useful is valuable. His object is to feed the flame of devotion; and the time is coming, when some writers of more splendid poetic talents will wish, in vain, that they had employed their time to the same noble purpose.

Queries addressed to those who deny the Doctrines of the Trinity and the Atonement of Christ; to which are added, some Remarks on "Fripp's Summary View of the Evidence for the Truth of Unitarianism." By W. Carpenter. Half-bound, 111 pp. 1s. 6d.

THESE Queries, thirteen in number, appear to us to be drawn up by a writer who is evidently well acquainted with the controversies to which they belong. In the arrangement of the passages of holy writ which form the answers, he acknowledges that he has derived assistance "from that invaluable little work, 'The Catholic Doctrine of the Trinity,' by the late Rev. W. Jones." He has given us also a compendious view of the deity of Jesus Christ, and of the personality and deity of the Holy Ghost, from Dr. Clarke's "Scripture doctrine of the Trinity." The student in divinity will find here, at the very low price of eighteen pence, a manual of inestimable value in his inquiries into those sublime and awful subjects.

Mr. Fripp, it appears from this little volume, is a gentleman of considerable talents, and of great candour as a controversialist, who, on account of his Unitarianism, has quitted the establishment of which he had been a respectable member. He has summed up his "Evidence for Unitarianism" in twenty-four propositions.

Here follows a specimen,

I. "The expressions, Trinity, Triune-God, God the Son, God the Holy Ghost, never once occur throughout scripture.

XVI. He (Christ) is never once styled God-man in the New Testament.

XX. The book of Acts is decidedly Unitarian throughout."

On these, and indeed on all the

other propositions which he has taken the pains to classify, Mr. Carpenter has made many sensible observations, which we can cordially recommend to all our readers, and more especially to those young persons who are not yet "rooted and grounded" in Christ.

The First Report of the Boston General Baptist Auxiliary Missionary Society; October 31, 1822.

FROM this report we rejoice to learn, that the Missionary Society of our General Baptist brethren, though it has not been in operation more than five years, has already nearly seventy auxiliary societies and associations; that four missionaries have safely arrived at the place of their future labours, the city of Cuttack, in the kingdom of Orissa, near the famous temple of Jugger-naut; and that the society hopes shortly to send more. We wish them good success in the name of the Lord.

A Retrospect of the Proceedings of the British and Foreign Seamen's Friend Society and Bethel Union, from October 1821, to October 1822, read before the Right Honourable Admiral Lord Gambier, at the Third Anniversary of the Institution, held in the City of London Tavern, &c. &c.

THIS Report is drawn up with great ability. It is rich in facts, and full of encouragement to all who seek the salvation of those who live on the great waters. Among many other things it has been ascertained, that "the number of persons and their families connected with the *Thames* appear to be about 60,000, for whose religious instruction no specific instruction was made." We hope the reported rivalry between this Society and that of the "Port of London," will be found nothing worse than a high spirit of emulation, leading the agents of both to promote on evangelical principles, the present and everlasting welfare of a large and interesting portion of our fellow-subjects.

Euthanasia; or the State of Man after Death. By the Rev. Luke Booker, LL. D. Vicar of Dudley. 169 pp. Bds. 12mo. 4s. 6d.

IT is natural for a man who is about to embark on a long voyage, to walk in silent and profound meditation on the shore of that ocean on which he is soon to be launched. We shall all soon be beyond the gates of death—in the intermediate state—looking for the last judgment! And happy are they who in faith, and hope, and love, are "waiting for the adoption, to wit, the redemption of the body."

Dr. Booker is a pleasing writer. The doctrine of scripture is explained in an elevated flowing style, well sustained throughout; and the classical allusions, with illustrations from science, will render this little book highly acceptable to persons of liberal education. He examines with a philosophic eye the analogies of nature, and the deductions of reason; and then produces in detail the evidence from the Old Testament and the New. At length he conducts the reader to this happy conclusion.

"The Redeemer of the world, through the efficacy of his atonement, is the foundation of all our hopes. It is through his merit that the sting of death is drawn; and the strength of sin is obviated by the expiation which he has made. Through an interest in him, we contemplate the resurrection of our bodies from the grave with calmness and tranquillity, as an object of our wishes rather than of our fears. Though the grave is a gloomy passage, it is but a subterraneous road to bliss." P. 161.

In the appendix there is an "Extract from a poem on the soul, dedicated to Queen Elizabeth, by Sir John Davis." We copy two stanzas, regretting that we have not room for more.

"Then as a Bee which among weeds doth fall,
Which seem sweet flowers, with lustre fresh
and gay;
She lights on that, and this, and tasteth all;
But pleas'd with none, doth rise, and soar away.

So when the soul finds here no true content,
And, like Noah's dove, can no sure footing take,
She doth return from whence she first was sent,
And flies to him that first her wings did make.

The Duties of Children explained, in seven short Sermons; particularly addressed to National and Sunday Schools. By a Clergyman. 100 pp. Sewed. 1s. 6d.

THOUGH children are far more capable of receiving instruction by preaching than is generally supposed, there are but few preachers who have the talent for giving that instruction in a manner at once acceptable, and useful, to a child. The writer of these sermons is evidently much accustomed to converse with children; and he has written with great simplicity and affection, in accordance with evangelical principles, on the following interesting topics. "The Child's Duty to God explained—The Child directed to Jesus Christ for Salvation—The Duty of Children to their Parents—The Behaviour of Children one towards another—The Duties of Children under Instruction—The Child prepared for going into Service—The Importance and Blessing of Religion to the Young."

Questions and Answers upon Watts's Divine and Moral Songs for Children. pp. 108.

THIS is a well-meant attempt to assist in the early instruction of children. It may in many instances be a useful guide, but we hope in most of our Sunday-schools the generality of teachers are competent, without such help, to propose the greater part of these questions. We should recommend all of them carefully to read over the "Observations" interspersed, and by all means to attend to the improvement of their own minds; for we cordially concur with this author in the objection "to having mere words taught, without any meaning being attached to them."

The Christian Indian of North America: A Narrative of Facts. 18mo. pp. 46. 6d.

VARIOUS circumstances connected with the Moravian Missions in North America are here detailed, particularly the life and conversion of an Indian named John Papunebank. The style in which this little

narrative is written corresponds with many of the accounts published by the United Brethren, but it does not appear to be printed by that respected community. The profits arising from the sale are to be appropriated to the erection of a chapel at Sandy in Bedfordshire.

Clark's Chart of the World; exhibiting the prevailing Religions, the Form of Government, the State of Civilization, and the Population of each Country, together with the various Missionary Stations.

THIS is a well-executed map on Mercator's projection, in which the degree of civilization is shown by very careful colouring, and the governments, religion, and missionary stations by emblems. The foot of the sheet contains an explanation of the various emblems and colours used, together with a table of the christian population of the globe; another table of the inhabitants of Europe; and a third of missionary stations. We hope the last will soon be found exceedingly inadequate, and that the purchasers of this useful sheet will find it necessary often to make additions with the pen to the interesting list. Ere long too, whatever may be the forms of government, the crescent and the pagan altar will doubtless need to be blotted out to give place to the cross. When looking upon this map, the eye affects the heart. How much remains to be done before the kingdoms of this world shall have become the kingdom of our Lord and of his Christ!

Companion to the Parent's Grammar. Sewed. 10 pp.

List of English and Latin Words which are derived from the same Origin, intended to illustrate "The Companion to the Latin Grammar." Sewed. 12 pp.

THESE two books are by the ingenious author of "The Parent's Grammar, The Student's Manual, &c &c." They are in a running hand, and are intended to be copied by the pupils.

"The pupil should, in the first instance, be directed to copy the Latin of each lesson, and then be required

to give the English of each word, without the aid of this book. He should then transcribe into a second copy-book the English, and, after the lapse of some days, be required to write the Latin under each word. During the intervals of time devoted to copying, the pupil should study the Parent's Grammar, and arrange each part of speech in the manner pointed out in that work."

Advertisement.

These works form a continuation of the author's plan of tracing English words to their Latin origin, which custom, (says Mr. Jones,) if it prevailed with all instructors, "would render the utility of the Latin language more permanently felt; nor would it be so readily forgotten in manhood, after the long and fruitless pains that have been taken to acquire it in youth." There are some errors, which will require to be corrected in a future edition.

LITERARY INTELLIGENCE.

Just Published.

Observations on Forgiveness, &c. by Rev. James Clark. 9d.

Services at the Ordination of the Rev. James Parsons, at Lendal Chapel, York, Oct. 24, 1822. Introductory Discourse by Rev. W. Vint. Charge, by Rev. E. Parsons. Sermon, by Dr. Raffles.

Sequel, &c. or, The Contrast afforded by Christians and Infidels at the close of life. 12mo. 142 pp. bds. 4s.

Innes's Sermon. sewed, 66 pp. 2s.

Cawood's Funeral Sermon, for Rev. T. Best, sewed, second edition. 46 pp.

Rev. James Knight's Sermon before the University of Oxford, Nov. 24, 1822. 35 pp. sewed.

Elton's Microscopic Scenery, containing 43 Transparent Scenes, on which are represented upwards of 100 of the most interesting Objects discoverable by the Aid of the Microscope; (uniform with the transparent Orrery, and Astrarium,) with descriptive pamphlet. 15s.

Hymns for Seamen, First and Second Parts, by Robert Joyce, with a Preface by Rev. Alexander Fletcher.

A Summary of the Principles and History of Popery, in five Lectures on the Pretensions and Abuses of the Church of Rome. By John Birt. 8vo.

In the Press.

Memoir and Select Remains of Miss Mary Shenston. By her Brother and Sister. 12mo.

Appeal for Religion, &c. by the Rev. Edward Irving, A. M. Minister of the Caledonian Church, Hatton-Garden. 1 vol. 8vo.

A Farewell Testimony; containing the Substance of two Discourses, preached in the Parish Church of Debenham, in the View of resigning the Living and seceding from the Establishment. By William Hurn, Vicar.

Intelligence, &c.

History of the Baptist Church, HAMSTERLY, DURHAM.

AMONG other advantages connected with the publication of a work like the Baptist Magazine, it is not a trifling one that we are enabled to place before the eye of the future historian the leading events that occur in most of our churches in the present day, and occasionally, at least, to explore the mines of their former history. It is, however, a fact, that we have often lamented that our good forefathers, not aware of the importance attached to the history of particular churches, did not observe so exact an account of passing occurrences as we have been taught to do; hence our patience has

often been tried when we have had an opportunity of examining an old "Churche Boke," to observe the irregularity, carelessness, and neglect not unfrequently shewn. Nor was the writer of this account quite free from this regret, when collecting information from the church book at Hamsterly, of the origin and history of that ancient and respectable society. The best account that can now be made out is laid before the reader.

1651. The Rev. Thomas Tillam, a member of the baptized church assembling in COLEMAN-STREET, LONDON, under the care of the Rev. Hanserd Knollys, was sent to preach the gospel in the four northern counties. He came to HEXHAM, in Northumberland, October 27, and on July 21, 1652, in-

corporated a church, consisting of eleven men and five women, whom he had previously baptized in the name of the Holy Trinity: during the first year considerable accessions were made to its numbers, so that at its close their members were twenty-nine in number. In this and the following year they sent two or more of their gifted brethren to extend the cause of Christ in Scotland.—1652. During this year *S. Anderton*, one of the gifted brethren whom the church had called to assist Mr. Tillam in the ministry, records an account of Mr. *Goare* or *Gower* (the name is spelt both ways indiscriminately), the minister of NEWCASTLE, writing in the name of the church at Newcastle to the church in Coleman-street, preferring twelve charges against the conduct of Mr. Tillam, among the principal of which are numbered, His owning independent churches as churches of Christ—taking up children in his arms to dedicate them to God—singing psalms and hymns with the world—laying hands on the baptized, &c. &c.

1653, first day, first month. A letter was sent to the church in London, under the care of Hanserd Knollys and John Perry, entreating them to give their consent to let their "precious brother," Thomas Tillam, become their pastor, urging the spread of error in the north, particularly of quakerism, as a reason why their request should be granted. To this the church in Coleman-street expressed their readiness to accede, if Mr. T. could answer the twelve charges preferred against him.—"Third of second month. *Thomas Tillam* and *S. Anderton* were sent to intenerate in CHESHIRE, from which county Tillam had married his wife, and here, through their labours, many precious souls [did] fly as a cloud and as doves to their windows.—The fourth month, fourth day, a child of the divell came from Rome to ruine this church, and with great subtilty made a most glorious confession of Christ, pretending that he had been a Jew, and that his name was Joseph Ben Israel. After his declaration in the parish house, he was baptized: but the Holy One of Israel, our gracious Protector, brought the hellish imposture to light before he had any church communion. Ever blessed be his glorious name for this greate deliverance.—The fifth month, third day, we prepared for the greate worke at STOKESLEY; seven members engaging in the journey, where Mr. William Kaye the minister, and nine-

teen with him, were baptized by Thomas Tillam, a work of wonder, calling for our high praises. In our journey going and returning, eight persons were baptized, and are since added to the church at Hexham."—Among these eight appear the names of John and Ann Jobling, or more properly *Jopling*: they were probably husband and wife. From that period to the present, this family have ranked among the principal supporters of the cause of God here, and several of them have honourably filled the office of deacon. At the end of this year the church seems to have had 83 members.—1654. *Anderton*, before mentioned, became the enemy of Mr. Tillam, and attempted to make a schism in the church; and though he was excluded, things were in so unpleasant a state that Tillam left. A letter appears in the church book from him, from which it appears that he went from them to London, where he was ordained, and sent to labour in Cheshire.—1655. But for the friendly interference of the church at Newcastle, the cause here, in consequence of divisions, would have been reduced to nine.—1660, the tenth day of fourth month. The church, after many tender admonitions, withdrew from Thomas Rowcastle, because he held from Rom. xiv. 5, that he was not bound in duty from any command or practice to give a seventh part of his time to the worship and service of God; judging it to be a doctrine not according to godliness, 1 Tim. vi. 3—5. "After this," say the records, "the church here began to decline their duties, break off their meetings, and forget their post, whereupon miserable effects ensued, so that most of them returned to folly." Then follows a very interesting account of the exertions of the Rev. Mr. Turner, pastor at Newcastle; and of the church at EADSBRIDGE (on Darwen), to bring them to repentance.—1674. A meeting for fasting and prayer was held at the house of one of the brethren at *Ardley*, where 13 of them renewed their covenant, and received the Lord's-supper from the hands of *John Ward*, who had been baptized in 1652, and elected pastor or elder in 1655; for several succeeding years they used all possible means to unite the wandering brethren.—1678. Mr. John Ward, elder of this church, who was a skilful mineralogist, being employed by a mining company as their steward, visited Lancashire once in every eight weeks, where he preached in the neighbourhood of

HAWKSHEAD-HILL; at which place, on the 15th of the fourth month of this year, he, with Mr. Robert Blenkinship of Broughton in Cumberland, formed a church, which is still in existence.—It appears that by this time the church had become extensive, having places of worship at HEXHAM, COLD ROWLEY, and BITCHBURNE. They therefore called to be co-pastor with Mr. Ward *Mr. Henry Blackett*. This venerable man was born in Dublin about 1639, of Protestant parents, who fled from that city with him in their arms about the middle of the night, between October 22, 23, 1641, and so escaped the dreadful massacre which began on the 23rd, in which about 100,000 Protestants were burned, buried alive, drowned, ripped open, &c. by the Catholics of Ireland. See *Sir John Parson's History of the Massacre, taken from examinations upon oath*. The merciful providence by which the parents of Mr. Blackett were warned to flee, was this. They had an Irish girl, who was a papist, for his nurse: when she put him to bed on the evening of the 22nd, she was overheard by one of the family, having kissed the child, and weeping, to exclaim, *My dear Henry, I must sleep with thee no more*. This being reported to the parents, gave them an alarm. The girl was immediately called and examined; when at last, being much pressed, affection for the child triumphed over superstition; she disclosed the intended massacre, and the parents fled with their family, and mercifully escaped, as a bird from the snare of the fowler.

1699. The Northern Association of Churches was formed at the house of Mr. Blackett at Low Bitchburn, about four miles from HAMSTERLY. Bitchburn was now become the principal seat of the church. A large room in the dwelling-house of Mr. Blackett served for their place of assembly. The liberality of this good man found board and beds, with stabling for the horses of his distant hearers, often lamenting that his accommodations were not so large as his heart.—1705, Oct. 23, died at Bitchburn the above-named *Henry Blackett*, aged sixty-six; just sixty-four years after he had been literally "snatched as a brand from the burning." "He was," says my account, "a famous preacher in his day."—1711. *John Ward*, who had been one of the pastors of this church ever since 1655, wrote to the church, lamenting that his infirmities would not allow him to engage in active duties, as he had

done—congratulating the church on their possessing such an abundance of gifts, and wishing them to look out from among themselves one or more pastors. The Association this year also passed a resolution, "That praise and thanksgiving be returned to God, for the gifts he has raised up in this church." They chose as pastor *William Carr*, who visited Ireland in 1714, and was pastor also in 1720; but when either he or Mr. Ward died, I cannot ascertain from any MS. I have seen. The name of the latter occurs in a document in my possession in 1714, and Mr. Ivimey *states his death to have taken place about 1727.

1715. About this time the first meeting-house at Hamsterly was built, and the Northern Association held its annual meeting there this year. In 1718 I find the church called "The Church of Christ at HAMSTERLY AND DERWENT-WATER." During the ministry of Mr. Carr he was assisted by *Michael Wharton* and *Gabriel Fell*. About the latter person some correspondence passed with the church at TURVER in Lancashire, the people at Turver not being pleased that the church at Hamsterly were not willing to dismiss him to become their pastor.—1748. *Isaac Garner* was dismissed on the 8th of the third month from the church at BROUGHTON AND OULTON in Cumberland, to become the pastor at Hamsterly, which office he honourably filled till his death, which took place on the 19th of September, 1758, aged forty-one. His death was a great loss to his family and the church. He left four children, and his wife pregnant with the fifth: all his five children became members of the church.—During the ministry of Mr. Garner, he had for an assistant a Mr. *David Fernie*, a Scotchman, who introduced into the church the system of Hyper-Calvinism, for which they found it necessary to exclude him, and a few members who adhered to him. He, however, formed a church at the JUNIPER DYE-HOUSE, four miles from Hexham, where he preached for a few years once a month. To this church the late excellent Mr. *Hall of Arnsby* first belonged. Mr. Fernie afterwards preached at Hexham; but at length the church dwindled away, the few remaining members joining the church at Cold Rowley.—After the death of Mr. Garner, and the removal of Mr. Fernie, the

* History of English Baptists, Vol. II. p. 253.

church was supplied by two of their own members, viz. *Cuthbert Crawford*, and *Joshua Garner*, a first cousin of the late pastor.

1770. In December of this year the late excellent *Charles Whitfield* came from the church at Newcastle to supply them, and remained on probation till May 27, 1774, when he was ordained pastor. The late Mr. Hartley of Haworth gave the charge from Acts xx. 26; and the late Mr. Crabtree of Bradford preached to the church from 2 Thess. iii. 4. About this period the present meeting-house, calculated to seat about three hundred persons, was erected; to which was added, after some years, a vestry, with a school-room over it.

1779. The church called to the ministry the Rev. *Isaac Slee*, who had been a minister of the established church at Plumpton in Cumberland, and who was afterwards the affectionate and useful successor of Mr. Hartley at Haworth.—1785. It was found that the distance between Hamsterly and Cold Rowley was too great for one pastor, with the requisite concern for his health, to preside over both branches of the church. It was therefore recommended that those who resided in the neighbourhood of ROWLEY should form a separate Society: this was done, and on October 12, the Rev. *John Ross* was ordained pastor of this new church, consisting of twenty-four members. Mr. Whitfield delivered an excellent sermon (now in possession of the writer,) to pastor and church, from 1 Tim. v. 17. Over this church, with its branch at HINDLEY, the Rev. *Wm. Fisher* at present presides with ability and usefulness.—1793. Eighteen members were dismissed, to form a new church at SNAPE in Yorkshire, and the Rev. *Thomas Terry* was ordained as their pastor.—1795. The church called to the ministry the Rev. *Samuel Ruston*, the present pastor of the church at Broughton in Cumberland.—1819. The venerable *Charles Whitfield*, compelled by infirmities, resigned his pastoral office, and entered on his reward July 18, 1821.

Although several persons have occupied the pulpit as probationers, we believe this church is yet destitute of a pastor. May the Great Head of the church set a man over the people after his own heart. The congregation is still good. A respectable Sabbath-school is connected with it; and in 1790 a congregational library was in-

stituted, which has done much in expanding the faculties, and improving the minds, of the present generation.—It is a circumstance not a little to the honour of this church, that during the long period of one hundred and seventy years, every pastor they have had, has died with them.

“So let the bright succession run
Through the last courses of the sun;

Pastors and people shout his praise,
Through the long round of endless
days.”

J. B.

ORDINATIONS, &c.

Extract of a Letter to the Rev. Mr. Ivimey from Graham's Town, Cape of Good Hope.

Jan. 1, 1821, seven persons, who had been baptized, formed themselves, after making a profession of their faith, into a church of the Particular Baptist denomination, at SALEM, three miles from this place. Soon after, *Martha Rayner* was baptized in a river opposite to the meeting-house, and added to the church.—The second anniversary was held on Lord's-day, Jan. 6, 1822, when it was unanimously agreed to have quarterly meetings for the convenience of members living at a distance. At the quarterly meeting in June, *Sarah Paine* was baptized and added to the church: on the same day likewise were admitted three who had been baptized in England. Mr. W. Miller was unanimously chosen pastor, and Mr. R. Pryor deacon.—At the commencement of this year a door of Providence was opened for the preaching of the word at *Graham's Town*, where some of the members resided: Mr. Miller preached every Thursday night.—In August, Divine Providence led Mr. Miller to reside at *Graham's Town*, and shortly after Mr. and Mrs. Pryor.—All the members except three were now living in *Graham's Town*, and the Lord by a particular providence prepared a place to meet in on the Lord's-day.—Mr. Miller commenced preaching in a carpenter's shop on the Lord's-day, and administered the ordinance of the Lord's Supper. Thus was the church transplanted from *SALEM* to *GRAHAM'S TOWN*.—See our last Number, p. 72, where our readers will learn that a subscription is carrying on there to build a Baptist Chapel, towards which object some of them may probably be willing to contribute.

Any sum transmitted to Mr. Ivimey, 20, Harpur-street, will be forwarded to Graham's Town.—The work of the Lord continues to be carried on at Salem in a most remarkable manner, especially among the young, who are thanking God that ever they came to Africa. God is blessing the preaching of the word, and pouring out an abundant measure of his Holy Spirit. The most delightful accounts may be expected from this place.

BETHEL UNION.

ON Thursday-evening, February 13, 1823, a convenient place for divine worship was opened in Lower East Smithfield, for the accommodation of Sailors, Watermen, Lightermen, &c. under the direction of the North-East London Auxiliary Seamen's Friend Society and Bethel Union; on which occasion a sermon was delivered to an attentive audience, by the Rev. Joseph Ivimey of Eagle-street, from Psalm lxi. 1, 2. On the following Lord's-day a Sunday school was formed for the instruction of children of the above classes. There is the prospect of much good being accomplished, under the divine blessing, in the populous, and hitherto much neglected neighbourhood of East Smithfield and St. Catherine's. Divine service will be carried on every Lord's-day evening, commencing at half-past six o'clock.

SUFFOLK AND NORFOLK ASSOCIATION. Held at Grundisburgh, June 4 and 5, 1822. Moderator; Mr. Cole: Ministers engaged; Messrs. Row (2 Cor. v. 20), Marjoram of Harwich (Zech. iii. 9), Ellington (Phil. i. 27), Goldsmith (John xv. 26), Payne, Hervey (1 Cor. iii. 11), Hoddy, Cole (Psalm xlv. 3, 4), Hup-ton, Reynolds (Zech. xiii. 1), Thompson. Hubbard (Matt. v. 8), and Lemon (Acts xi. 23). Circular Letter, *The Duties of the Officers and Members of a Gospel Church.* Number of members 2581. A new church is formed at Harwich. Next Association at Clare, June 3 and 4, 1823.

THE WILTS AND SOMERSET ASSOCIATION will hold their next Meeting at Mr. Porter's Meeting-house, Bath, on Easter Tuesday. Mr. Walton of Trowbridge to preach in the morning.

R. EDMINSON, Secretary.

Missionary Hymn.

BE summon'd all ye pow'rs of song,
A lofty theme our thoughts employs;
We vie with that celestial throng,
Whose perfect minds, whose mighty joys,
Immortal hallelujahs raise
To great Immanuel's worthy praise.

His all-creating pow'r adore,
Which from dark chaos spoke a world,
Bid earth be dry, and oceans roar,
And to their spheres, the planets hurld:
But most extol that wondrous grace
Which ransom'd Adam's guilty race.

O pour the melting strains along,
Ye winds, in your perpetual round;
Ye floods, the news of love prolong,
Ye hills, reverberate the sound;
From pole to pole the theme convey,
And usher in the gospel day.

Hail, blest Redeemer, PRINCE OF PEACE,
O'er all the earth thy sceptre wield;
Thy pow'r and glory wide increase,
Make all thy foes submissive yield,
Till ev'ry tribe, and ev'ry land,
Shall willing bow at thy command.

Ye heralds of salvation, fly
On wings of sympathy and love;
Ye Missionaries, speed your way,
Make known the message from above;
Ye harbingers of peace, declare
How great the Saviour's glories are.

For soon the barren wilderness
Shall bloom like Sharon's fragrant rose;
And numerous plants of sov'reign grace
Their grateful odours shall disclose.
Roll on ye years, the period bring,
When all shall own that CHRIST IS KING.
Bury St. Edmunds, Suffolk. C. E.

A Morning Hymn for Family Worship.

ALMIGHTY Father! God of grace!
To thee this morn we pray,
On thee our confidence we place
For life throughout the day.

Teach us to worship thee aright,
Our stubborn hearts subdue;
Teach us to choose the paths of light,
And all our pow'rs renew.

Preserve us, Lord, from sudden death,
From dangers and disease;
Thou canst supply our frames with breath,
Or stop it if thou please.

Lymington. J. R.

Longing to praise Christ better.

DEAR Saviour, tune my voice
To sing thy worthy praise;
I fain would in thy love rejoice,
And on thy beauties gaze.

I want to feel thy love
Implanted in my breast;
How slow my cold affections move
Towards their heav'nly rest!

How great thy mercies are!
And shall my voice be still?
O! listen to thy suppliant's prayer
For gratitude and zeal.

My mind, how slow to sing
The myst'ries of thy love!
Yet still from Thee my comforts spring,
Thou Source of joy above.

How long shall I complain
Of dear departed joys?
O gracious Dove, return again,
And raise my pensive voice.

'Tis sin beclouds my sight,
And leads my soul astray,
To wander in the shades of night,
And mourn thy long delay.

O that this stubborn will
Were quite resign'd to thee!
Help me thy pleasure to fulfil;
Thy mercy's all my plea.

SYDNAS.

Lamenting the Distance of my Affections from Christ.

"Set your affections on things above, not
on things on the earth." Col. iii. 2.

"Draw me, we will run after thee."

SONG i. 4.

Thou Source of happiness divine,
Thy smiles are dear to me:
All creature-comforts dimly shine,
Jesus, compar'd with thee.

Thy genial beams, eternal Sun,
Can cheer me from above:
Oh! cherish what thou hast begun,
And melt my soul to love.

These dark thick clouds that hide thy face
Disperse like "morning dew;"
Indulg'd with Jesus' dear embrace,
My wants are very few.

Draw my affections near to Thee;
Still upward let them rise:
Oh! let the magnet stronger be,
That draws them to the skies.

O purify them more and more,
And purge away their dross;
When more refin'd, they'll oftener soar,
And glory in thy cross.

SYDNAS.

Calendar for March.

10. Moon passes Mercury I. 30 aft.
12. Moon passes Mars XI. 45 aft.
12. New Moon VI. 34 aft. She is too far north for the Earth to pass through her shadow.
14. Moon passes Venus VIII. aft.
16. Moon passes Saturn III. 15 morn.
17. Moon passes the Pleiades.
17. Moon passes Jupiter VIII. 15 aft.
21. Sun enters Aries IX. 49 morn.
22. Herschel South VI. 46 morn.
23. Moon passes Regulus.
25. Sun (as to longitude) between the Earth and Mars X. morn.
26. Full Moon V. 41 aft. She is too far south to pass through the Earth's shadow.
27. Moon passes Spica Virginis.
30. Easter Sunday.

31. The following Stars south.—Morning;—Spica Virginis 0. 41; Arc-turus I. 33; Antares III. 44; Rastaben V. 17; Altair VII. 7; Fomalhaut X. 12; Markab X. 20.—Afternoon; Mirach 0. 24; Menkar II. 17; Aldebaran III. 49; Rigel IV. 29; Orion's Girdle IV. 51; Sirius VI. 53; Pollux VI. 57; Alphard (Cor Hydræ) VIII. 41; Regulus IX. 21; Deneb XI. 2. Their altitudes (when south) at London, in the same order;—28°. 59°. 13°. 90°. 47°. 80°. 53°. 73°. 42°. 55°. 30°. 37°. 22°. 71°. 44°. 67°. 31°. 51°. 54°. Explanation. Spica Virginis 28°. Arc-turus 59°. &c.

CORRESPONDENCE.

WE acknowledge the receipt of a letter from "W." In reply; we cannot prevent him from excluding from our List of Congregational Baptist Churches, every one that contains a Pædobaptist member, if he is resolved to do so. But we hope he will, in that case, exclude from the Congregational Pædobaptist churches every one that contains a Baptist member; after which we will thank him to inform us how many Congregational Pædobaptist churches in the kingdom there are remaining.

Irish Chronicle.

*Extract from the Journal of the Rev.
J. M'Carthy.*

Jan. 1, 1823.

DEAR BRETHREN,

This being the first day of the new year, I have been taking a retrospect of the operations of the Committee, relative to the mission in this country, from the time of the formation of the Society to the present moment. I reflect on it with pain and pleasure. With pain, because more permanent and general good has not been done; and with pleasure, that good has yet in some measure been accomplished. At the time, when I was engaged by the Rev. Mr. Ivimey and the Rev. Mr. Anderson to itinerate in this island, except our stationary brethren, I had none to help me in the good work; now, there are six fellow-labourers in the Lord. Where there were no churches of our denomination, now there are six. True it is, indeed, their numbers at present are small; yet I have reason to believe of the members in general, that their conversion has been genuine, and I hope they are permanently fixed on that Rock which cannot be moved. If we could conscientiously dispense with the ordinance of baptism, and accommodate the feelings of the effeminate on the one hand, or receive all who propose themselves for admission into our churches on the other, we should soon have the number of our members wonderfully augmented; but these are things that cannot, that ought not to be done. It is much better to prosper with a few, than to incur the displeasure of the Almighty with many. The people of Ireland are not credulous; many of them are now reading the word of God for themselves; and I entertain no doubt but ere long "the little one will become a thousand, and the small one a strong nation." O that the Lord may hasten it in his time!

A line of operation is now drawn across the kingdom; Mr. M'Kaag

meets Mr. Wilson on the Sligo direction, Mr. Wilson and I meet at the Scotch-quarters, and I go within eight miles of Templemore, where Mr. Davis occasionally preaches, and he sometimes extends his labours even to Waterford. Thus on that direction, and through that tract of country, containing about two hundred miles from shore to shore, the gospel is preached unremittingly by the above-mentioned brethren. Though seldom, yet I sometimes go to Dublin, and from that within about twenty-four miles, where Mr. Thomas preaches; so the line is continued to Cork, and from Cork to Youghal, by the reciprocal labours of Mr. Keen and Mr. Hamilton. Hence the gospel is extended over the major part of the kingdom by the Itinerant ministers of the Society.

*From the Rev. Josiah Wilson to the
Secretary.*

Boyle, Jan. 22, 1823.

MY DEAR BROTHER,

With this you will receive the monthly journals of the inspectors in my district, and the quarterly from some of the Sabbath Readers, in each of which you will be pleased to find that the little leaven is increasing. This, in connexion with the positive declarations of God's word, is what keeps up our spirits, and animates our exertions, in this land of spiritual darkness and death.

Knowing that now and then individuals are brought "out of darkness into marvellous light," and are "translated from the kingdom of Satan into the kingdom of God's dear Son," inspires the expectation that in God's own time, multitudes shall be seen to "fly as a cloud, and as doves to their windows." The value of one immortal soul is a consideration calculated to have the same influence. These ideas combined, present such objects to the contemplation of the

spiritual labourer in Ireland, as prevent his heart from fainting before the numerous obstacles that present themselves to the accomplishment of his wishes.

But though these obstacles are so numerous and formidable, yet I think there is an increasing desire evinced to obtain information on religious subjects; and that the attendance in most places where I preach continues to be very encouraging, particularly in this town: and last evening we had an unusual crowd of persons, in consequence of my giving notice that I would endeavour to improve an event of rather a singular nature that had occurred. Two persons of colour, the only two that were in the town, died here within four days of each other; they were not living together, but had both been indisposed for some weeks, during which time I occasionally visited them, and one of them I have no doubt is now in glory. I was happy in bearing my humble testimony, that the scripture declaration is true, which says, that "God hath made of one blood all nations of men;" in opposition to the horrid practice of making one part of God's intelligent creation the slaves of the other. Too nearly allied to which, is the treatment which persons of colour experience from many, even in what is called "the land of liberty."

One of these persons was in rather respectable circumstances, and had long attended the means of grace; but clearer evidence of his knowing and loving the truth was most desirable. The other, whom I saw the day before his death, in reply to the question, How are you? said, "Very weak, very low as to my body, but I am joyful in my soul." Being asked, what occasioned that joy, he replied, "A hope of interest in Jesus Christ; I have no other hope—I am a sinner, but the blood of Christ gives me peace." Some other answers were given to questions on similar subjects, which were not so satisfactory; but it is thought that it was more from an inability to express himself clearly on the subject.

This happy soul ascended to bliss, out of a poor, weak, dark body, from a confined, cold, and dirty cabin; off a little straw, covered with a ragged sheet, and the only covering that the poor invalid possessed was a small blanket and a piece of stuff! But in this situation he repeatedly said he was happy.

Oh what pitiable, what wretched characters are those, who would endeavour to rob the world of the religion of Jesus Christ! or would withhold the scriptures from their fellow-creatures, by which a knowledge of salvation is to be attained! Who would not rather spend his life in the most strenuous exertions to make known the one, and to disseminate the other.

I am happy to hear that there are Bibles and Testaments coming: there is such a spirit of inquiry for them, that it is most desirable it should be met. I am thankful for some of the books that were presented to the Society by different friends; these are of great use in disarming prejudice. I have nothing particular to say about the schools at present; the severity of the weather prevents many of the children attending, being half, or more than half, naked. Opposition is again prevailing, in some districts, of a very formidable nature, but the various, and often unexpected, means by which it has hitherto been counteracted, together with hope of assistance from a higher source, encourages perseverance.

Yours affectionately,
J. WILSON.

From the Rev. William Thomas.

Limerick, January 22, 1823.

MY DEAR SIR,

I have paid the school-masters and mistresses their salaries, which they received with the greatest gratitude to the Society. You, the gentlemen of the Committee, and friends of the Society, will be pleased to hear that several of them received premiums of £5 and £7 each from the Education Society in Dublin; their inspector was so much pleased with the state of the schools, and the number and progress of the children.

Notwithstanding the priests' dreadful conduct, the school under Lady O'B. opened the first week after Christmas, with forty-two children; when the priest went to take down their names to curse and excommunicate. Her Ladyship says in her letter to me, that Rian the master was very stout, and told him he would make him pay for it if he broke up his school. I inclose her Ladyship's letter. Rian is a clever, enlightened, and persevering man. I removed him from Clonerty, where he commenced under

the Society about two years ago, and put another in his place, and placed him in the front of the battle; as I knew he would stand fire, and would not run back. He was a papist when he became one of the Society's school-masters, but he is no longer under the cruel yoke of Antichrist and Satan.

I have been to Dromoland, and encouraged them to "go forward."

On Lord's-day, the 5th of January, I preached at O'Brien's Bridge to two large congregations; and the next evening at Birdhill, in Mr. O.'s parlour, and though there is only one poor Protestant family on Mr. O.'s estate, there were twenty persons to hear. Mr. and Mrs. O. and Mr. F. their agent, are excellent people, and shining lights in a dark and dreadful place. They sent for me to preach for them. On Tuesday arrived in Limerick, and had the meeting for reading the scripture, conversation, singing, and prayer. The next evening preached on board a ship. On Thursday and Friday I intended to have left town, but the weather was so severe, and I felt so full of rheumatism and pain from a cold, which I caught in a wet bed, that I was obliged to stay at home. On Lord's-day morning, the 12th, my mind became very uneasy, and I began to fret, fearing I could not preach that day, as it is impossible to do it in the Court-house, it is so cold and inconvenient. I went to the quay, and got a ship: we hoisted our "Bethel Flag." I thought to have preached in the cabin; but there was such a crowd assembled, that they could not find room. I feared I should suffer from the open air, yet I was determined not to put my light under a bushel, and stood upon the deck, and preached to a multitude who were on the deck and on the quay. I have just gone through the same way this week, as I did the preceding, and preached twice at O'Brien's Bridge last Lord's-day, and at Birdhill in the evening. Last night we had our meeting for reading the scriptures, &c. and to-night, please Providence, I shall preach on board a ship. I have been out nearly all this winter, and for want of a meeting-house, my congregation, which I raised here under the most inauspicious circumstances, have, since the cold weather set in, been obliged to go to other places for accommodation.

I am, my dear sir, in the best wishes, ever yours most sincerely and affectionately,

WM. THOMAS.

*From Mr. William Moore to the Rev.
J. West.*

Sligo, January 18, 1823.

REV. SIR,

The very night I posted my last Journal, a circumstance occurred which affords cause of thanksgiving, in which we see how often the Lord makes use of the most weak instruments to accomplish his purposes: this will appear by the following narrative of a poor simple woman, that never learned a letter, nor understood one word of English, and had undergone sore trials and afflictions. About twelve months ago she gave me a history of her life and trials; and in the course of conversation she made some remarks on priestcraft. This gave me an opportunity of reading and explaining the plan of salvation to her, and comparing it with the abominations of popery, which I perceived she understood. I also perceived that her memory was strong, as she frequently would recollect past questions, and have the answers repeated. I frequently met her afterwards, but from our first conversation she did not go to mass. The night first alluded to, when I met her she said, "You have satisfied me on every subject but one, and that subject you have never touched on. Tell me now, is there either good or harm in the ointment at the hour of death?" I said, "If there were neither good nor harm, it would be a thing merely indifferent; but, on the contrary, I will prove to you it is the seal of perdition. This I will prove from the Catechism you have learned in your infancy." This opportunity, as will be seen, occurred providentially: the question and answer in the Catechism are, "What does the sacrament of the ointment do?" "The sacrament is a cooling in our sickness, strengthens us against the temptations of the devil, gives health often to the body, but at all times it promotes the health of the soul, and cleanseth from the remainder of all sins forgotten in confession." This subject came just at the proper time. I had read for her, and often before shewed her, that the blood of Jesus only cleanseth from all sin. She said, that she knew, but in conversation she knew not what to say on the subject, as she was always browbeaten by the enemies of the truth. I then read a few verses in the Revelations, and convinced her that it was the mark of the beast; seeing the

name of Jesus, and the merits of Jesus, are never once mentioned during that process; and the poor departing soul departed, solely resting and trusting for salvation in time and eternity to that abominable mark. Every sentence she understood. I mentioned it was a providential meeting; for the next day there was a neighbouring woman at the point of death. She went to visit her, and it being the season of confession with the priest, not one of them could come to her: the dying woman exclaimed, What should she do! that she was lost eternally! Said the visitor, "Have you no hope of salvation besides from the ointment?" "O no," replied the dying woman. "Did you never hear of Jesus?" "Yes," said she. "And cannot you trust the salvation of your soul to the merit of his blood?" "O," said she, "I think I cannot be saved, if I am not anointed!" It would be thought incredible, nor could I myself believe, that the woman could explain the gospel so clearly and plainly, only when relating the whole narrative to me, she said, "Every word you told me I recollected, and I got such strength, and courage, and freedom of speech, that every word came so freely and fluently to my mind, as on no other occasion I ever experienced." I was so surprised, or rather doubtful, whether it was possible; "Mary," said I, "tell me what did you say: tell me the whole of it." She began and repeated the whole exhortation, which the most experienced believer could not have exceeded; from first to last there was something truly astonishing in this circumstance; the dying woman paid the greatest attention, and at length the stream of tears flowed, and her first emotions were, lifting up her hands she prayed most fervently for her instructor; most sincerely thanking the Lord that he had spared her to hear of that name by which a sinner could be saved. But what is most remarkable, she declared, that she saw as clearly and plainly the way a sinner could be saved, and added, "Eternally lost should I have been, were it not that the Lord had directed you into this house: and I can now die rejoicing, and not trouble a priest." There was another woman present, that also was convinced, in like manner, and most sincerely prayed, and

thanked God that he had spared her to see and understand his salvation. The sick woman died that night. When the former woman was proposing the questions to me, relative to the ointment, little did I think that she would be the instrument of the conversion of a soul before that time next night: but how unsearchable are the ways of God!

◆ ◆ ◆

Monies received by the Treasurer.

	£.	s.	d.
Daniel Liston, Esq. Donation	5	0	0
Bill from Worcester, by Rev.			
H. Page	31	10	1
Small Subscriptions by Mrs.			
Phillips, Bristol	10	0	0
Lyme, Library School per Mrs.			
Flight	2	0	0
Half-year's Interest, per Mr.			
Lewis, to Christmas	7	10	0
For the Trowbridge School,			
per Mr. Salter	8	0	0
Wm. Sabine, Esq. Islington.	5	0	0
Dartmouth, One-third Penny-			
a-week Society, per Mr.			
Larwell	2	4	8

By the Secretary.

Mr. Munday, Wardrobe-place	0	5	0
Mrs. Oakley, by Rev. Mr. Keeble	1	0	0
Subscriptions and Donation			
from Rev. G. Jayne, Campden	3	0	6
Elizabeth Coles	0	7	0
Rev. J. Williams, Radcliff ..	1	1	0
Donation by Mr. James Roy			
of Bromley, collected in			
Farthings	1	0	0
Mr. Olive, Cranbrook, by Rev.			
Mr. Exall	1	0	0
Eros, Heddenham	5	0	0
Northern District of the South-			
east Baptist Association,			
Brecom, per M. Jones, a			
Bill, £15 14s. 6d. Half to			
the Mission, and Half to			
the Baptist Irish Society ..	7	17	3
From the Executors of the late A. C.			
Buckland, Esq. of Frome, the Sum			
of Seven Pounds Seventeen Shillings			
and Seven Pence; being One-third			
Part of his Share of the Profits			
arising from a Work, entitled			
"Letters on Early Rising," and di-			
rected by his Will to be applied to			
the Purposes of the "Baptist Irish			
Society."			

Missionary Herald.

BAPTIST MISSION.

Foreign Intelligence.

SERAMPORE.

Extract of a Letter from Dr. Carey to Dr. Ryland, dated

Serampore, July 4, 1822.

THE most perfect harmony subsists, as far as I know, between us and the younger brethren, the Independents and the Episcopalians, and I believe a divine blessing attends all our labours. I expect to receive two persons into the church to-day, and I believe there is scarcely a month in which there are not additions to more than one church. A great number of excellent pamphlets are printed, by one or another, in the Bengalee and some other languages, which contribute not a little to the edification of believers, and to the stirring up of a spirit of inquiry in a people whose most prominent feature is apathy. There has also been a great change in the circumstances of the natives themselves. There are now three newspapers printed in the Bengalee language, and one in Persian. In these many things connected with heathenism, as well as Christianity, are discussed by the natives themselves, and facts brought to light respecting the blackness of idolatry, which might otherwise have been sought for in vain. That spirit of establishing and maintaining schools, especially charity-schools, which now prevails, and is much increasing among the natives, some of the chief men for wealth and respectability among them coming forth, and voluntarily taking an active part in these institutions, is

to me a matter of great encouragement. They now unite with Europeans, and Europeans with them, in promoting benevolent undertakings, without servility on their parts, or domination on ours. God is doing great things for India, and for all the world.

About fifty years ago, one of the sovereigns of Europe was employed in writing fourteen volumes of lampoons on Christianity; Voltaire, in all his multifarious much-read publications, constantly made Christianity the butt of his ridicule and sarcasm. The Encyclopædists attacked Christianity in a more grave manner. Gibbon and Hume did the same; and a host of novelists, writers for the theatre, and pamphleteers, followed in the rear; if not actually saying, as the Abbe Baruel asserts, "*Ecrasez l'Infame*," at least acting up to the spirit of what is charged upon them by that writer. Now sovereigns on their thrones declare themselves on the side of religion, and encourage Bible Societies and other Associations to do good; while all ranks, from the noble to the slave, unite to promote the same object. Who that loves God or man can behold the present state of things without thanks to God?

CALCUTTA.

EXTRACTS from the Journals of the Junior Brethren, at different periods in 1822.

February. A young man of good natural abilities and liberal education came forward, saying, he should like to propose to us a few questions, if we would be good enough to answer

them. As we had just closed the service, and the people were all standing round, we told him if he had any thing to advance, to say on. He began, as is usual with the natives, by asking a question, which was this: Does not God impel us to sin? We replied in the negative, stating, that whatever God did he would certainly approve, and that it was evident from their own shastras God did not approve of sin, because he had prepared hell as a state of punishment for sinners. Again, it was stated to him, that according to their own shastra the instigation and perpetration of crimes were the same, and with what justice could a judge punish a thief after he had instigated him to steal? and with what propriety could a father blame a son for being wicked, after he had been the abettor of all the wickedness he had committed? and if such conduct would be detested among sinful men, how could it apply to a just and holy God? He then inquired, Is the mind its own God, and has it the power of determining its own volitions? We replied, No—that God moved us to all that was good, and that he created man at first in righteousness and true holiness, and that Satan tempted man to sin, and still continues to tempt him. He then asked some questions, which led us to give him an account of the fall of Satan, and the subsequent fall of Adam, with which he appeared to be quite satisfied. Still, however, he asked again—Does not God pervade every thing, and do we not live and move in him; and must he not on this account be the first Mover of all we do? We replied, that it was true that God was in every place, but that he was present as a witness, and not as an instigator of the wicked conduct of men. We told him, that he himself might be present in a certain place, and see some persons well and others ill employed; he might simply notice and rebuke the latter, and proceed to encourage the former; and that thus God was present in all places, beholding all that was doing; frequently rebuking the wicked, and convincing them that they were doing wrong, and affording encouragement and support to those who were seeking his favour, and striving to please him; so that his ubiquity, instead of encouraging, ought rather to deter us from all sin.

As night now drew on, the young man retired, seeming rather nonplussed than convinced, and adding, that

he had a paper written on the subject, which he would bring with him another time, and see if we were able to answer all the questions which he had to propose. We told him to do so, and seriously exhorted him to remember that God was a holy Being, and that unless our sins were pardoned through the sacrifice of Jesus Christ, we must certainly sustain the weight of them in that place of torment which he had prepared for all the workers of iniquity.

14. In my way to Doorgapore this evening, I called at our Bengalee Boys' School at Gowree Ber, and held a long examination of the head class in our Bengalee Scripture Catechism. Four of the boys repeated almost the whole very correctly, and answered a variety of questions with great propriety. On one of them repeating the answer "All men are sinners;" I asked him what sins *he* had committed? He replied, "A few days since, when I saw a school-fellow steal a pen from another, and when the master, suspecting it, asked me about it, I told him (because the boy who had taken it was my friend,) that it was his own. By my asserting this, the boy to whom it belonged never got it; and thus I broke the commandment, which says, 'Thou shalt not bear false witness against thy neighbour.'" I was delighted with the ingenuousness of the boy, and at the close of the examination, turning round to a number of strangers who had come to witness it, I appealed to them, whether the religious instruction afforded the children was not a great blessing, as it thus softened the heart, and led the person who received it, to acknowledge and repent of his sin? They all expressed themselves highly pleased, and promised they would endeavour to get more scholars to attend.

The following Extracts from rival native newspapers in Calcutta, on the subject of "Concremation," or the burning of widows, will shew that the minds of intelligent men in Bengal begin to revolt at this detestable practice.

From the Sunbad Cownmuddy of March 18, 1822.—"It is well known that the custom of the Hindoo widows burning themselves with their deceased

husbands, has been carried to excess; for they not only burn those in the prime of life, but also those that are pregnant at the time; all this is strictly forbidden in their own shaster. And it is also reported that the widows are made to eat something which intoxicates them, and are thus burnt against their inclinations. O what a horrible practice! such treatment is contrary to all the shasters, to religion and mercy; since their own shasters expressly declare, that those widows who are pregnant, or have not attained the age of maturity, should not burn themselves on the funeral piles of their deceased husbands."

In another Bengallee newspaper, named *Summachar Chundrika*, is the following account.

"Concremation. A bramhun of Aunerpoor, aged about fifty-five, being very sick, was carried to the Ganges at Augorepara. His wife and two sons accompanied him thither; and on Thursday, the 7th of March, the night of the full moon, he died. The next morning his faithful wife burnt herself on the ghaut at Serampore, on the funeral pile of her husband, without the least sign of pain, or symptom of reluctance, to the utter astonishment and discomfiture of her enemies."

"Having read in the *Sungbad Cowmuddy*, some improbable assertions advanced as to Concremation, before I pass my judgment upon them, and print it in the *Chundrika*, I beg leave to ask the Editor of that paper the two following questions, and if they be satisfactorily answered, I doubt not but his proposed reformation may take place. "How did he come by his information, that widows who are pregnant at the time, or have not attained the age of maturity, are made to eat something which intoxicates them, and then burnt on the funeral piles of their deceased husbands? Was this the result of the liveliness of his own imagination, or has he printed that story in his *Cowmuddy*, tending to revile the manners and customs of his own country, merely to please some foreigners, whose manners and customs are quite different from ours?"

"To the Editor of the *Summachar Chundrika*.

"Sir—I write to you, with the consent of many well-bred, virtuous, and rich inhabitants of Calcutta, on the following subject, the insertion of which in your paper will greatly oblige me.

"So much has been written in the *Sungbad Cowmuddy* of the 5th of March, Number 14, about the violence and injustice exercised in Concremation, that it is beyond probability; for if a man through malice, strength, or artifice, were to kill a person even secretly amidst a thick forest, it could not remain undiscovered; since, besides the EYE that is ever observing every thing which passes in this world, there are magistrates appointed to preserve order and peace in this country. And the magistrates never allow a woman to burn herself with her husband, before they have given the subject a serious and cool consideration, and found the woman to be devoid of all the passions, and to have a constant faith in her husband. The Editor of the *Sungbad Cowmuddy*, merely to expose himself, has thus written in his paper, that 'those widows who are pregnant at the time, or have not arrived at years of maturity, are made to eat something which inebriates them, and then thrown upon the burning piles of their husbands.' It is a proverb among the vulgar, that a guardian is always disagreeable to a lewd woman, moonlight to a thief, Ghrytu (clarified butter) to a drunkard, and a chaste woman to one of the contrary character. One cannot injure another with impunity.—A woman burns herself publicly before all her relations and friends.—I would therefore advise the Editor, rather than ridicule those who conduct themselves consistently with religious principles, to mention the names and residence of the persons who brought him such intelligence, that we may obtain information from them respecting such murderers, and then endeavour to make them feel the justice of the government; otherwise he must be held as an infidel, or one deprived of the use of his reason.

"BIPRUDDOS."

"March 10, 1822."

The following remarks, by Mr. Pearce, on the state of native society in Calcutta, deserve attention.

Though it is well known that within the last twenty years idolatrous festivals have been celebrated by more families, and at more expense than formerly, it is a fact that within the last

two or three years, many very rich families, who were before in the habit of celebrating them, have discontinued the practice, and that altogether idol worship in Calcutta is decidedly on the decline. At present the minds of the natives, as they begin to doubt the power of their deities to save, and of the bramhuns to forgive sins, (a belief they have hitherto held most implicitly,) are falling into a disbelief of truths established on better evidence, and, as in Roman Catholic countries, especially in France, appear to have gone from superstition into infidelity and atheism. We have to address them, therefore, more under similar circumstances to profligates in Europe, and to establish as much the existence and justice of the true God, as the folly and wickedness of worshipping idol deities.

The Journal for March terminates with the following reflections by Mr. Yates.

In reviewing the last month's (March) intercourse with the natives, my mind is chiefly struck with the pretexts brought by them to excuse themselves in the neglect of divine things. The natives of Bengal are noted for making excuses, even to a proverb, so that there is scarcely any among them that is not acquainted with this saying: "The Bengalees for pretexts, the Chinese for ingenuity." The number of frivolous objections urged by them against the gospel, and the constancy with which they are repeated, when considered apart by themselves, are truly discouraging, but when viewed in connection with the divine word, and circumstances as they exist in christian countries, appear less formidable. No one can converse with them for a single day, on serious subjects, without being struck with the peculiar force of this passage, Luke xiv. 18. "And they all with one consent began to make excuse," &c. From this it is evident, that it is now as it was in the beginning, and if in a nation distinguished above all others for its religious knowledge and privileges, one says, "I have bought a piece of ground, and I must needs go and see it: I pray thee have me excused; and another, I have bought five yoke of oxen, and am going to prove them: I pray thee have me excused; and another, I have married a wife and therefore cannot

come;" we need not wonder that idolaters should say, "*Depart from us, for we desire not the knowledge of thy ways.*" Yet when these paltry excuses are made, whether in a christian or in a heathen land, the man who desires the salvation of souls cannot help exclaiming, "O that men were as wise about their eternal, as they are about their temporal interests! How joyful a work would it then be '*to preach the gospel to the poor, to heal the broken hearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bound, and to preach the acceptable year of the Lord.*'"

One day last week, a middle aged brahman came into our new place of worship on the Wellington road, and appeared to listen with great attention, to what was advanced. Not understanding our order, he attempted several times to ask some questions, but perceiving that the person speaking did not attend to him, he waited patiently to the end, when he said, "This way may be very well for you, but ours is equally good for us; they are only so many ways which will at last all meet in the same point; otherwise all our forefathers are gone to hell, which we can never believe." We endeavoured to convince him that God was one, and that there was but one way of approaching unto him, and asked him if he and we had to travel on a flat and extended surface, as he supposed the earth to be, to one place on a given day, whether, supposing that in the morning he should set out for the east, and we for the west, we should meet in the evening? He readily granted we should not. We then told him to search the scriptures, and he would find the way of salvation marked out in them so different from any thing contained in their shasters, and of so different a tendency, that they could never lead to the same place, and that if the one we recommended led to heaven, his must necessarily lead to hell; these being the only two places which remain for us after death. "Are then," said he, "all my forefathers gone to hell?" To this we replied, that it was not for us or him to say what was their condition,—that God was just, and would judge them according to the light which they possessed; but that it was certain if after hearing the gospel he despised and rejected it, he could not

be saved. We informed him that in this respect he was not differently situated from us, for that many of our forefathers had never heard this good news, and that had we rejected it on that account, we should still have been like him, idolaters and exposed to the wrath of God. We assured him that this had not always been the religion of our country, but that it was one which, like the sun, was essential to the happiness of all the inhabitants of the earth. This discussion lasted more than half an hour, during which time, great numbers of people were collected, and the place was filled. After it was finished, we prayed, and they all quietly dispersed.

We regret to add to these particulars, that information has been very recently received of the death of Mr. Harle: further particulars will appear in our next. Mr. Colman, the American Missionary at Cox's bazar, and Mrs. Price, at Rangoon, also, have both been removed by death!

RANGOON.

Extract of a Letter from Dr. Price to Mr. Lawson.

Rangoon, Feb. 4, 1822.

We arrived here in good health on the 14th of December, and found brother Judson well, and as heavenly minded as we had anticipated. We felt happy at having reached our place of destination—but the sight of so many wretched fellow-creatures perishing for lack of knowledge, caused a sensation of much gloom to mingle with our pleasure. Here we are comfortably settled in the best house in the place, which at first sight reminded me strongly of one of our American barns. We enjoy good health, have plenty to eat and drink, and are blundering on with the language in hopes ere long of turning some of these sinking souls towards him who is lifted up to draw all men unto him. The converts appear most of them steadfast, humble, and devoted. A few additional inquirers keep up our spirits;

but in general all is cold and dead as to the prospect of immediate additions. Brother Judson has family prayer every evening in Burman, and public worship in the house every Lord's-day afternoon. Last evening we sat around the sacred table, ten of us, all flat upon the floor. Brother Hough and family arrived yesterday fortnight, which has added much to the pleasantness of our situation. I have witnessed the burning of a priest—a solemnity attended with mirth, and dances, and shouts, with drums and rockets, and finished by large squibs, from three to six feet long, and proportionably thick, fired with almost inconceivable velocity against the elevated ornamented scaffold on which the old saint is deposited, and which setting it on fire, after repeated attacks, burnt it to the ground. This festival is certainly the strong hold of Satan in this country. All performed in honour of a religious character—the chief men sanctioning it by their presence, and especially the grand display of fireworks, must rivet Satan's chains in an almost inconceivable measure on these deluded mortals.

We see almost every day the stately elephant and gigantic buffalo; but what excites our constant wonder is the incredible number of pagodas, which raise their tall spires on every side, of every size, and every age—but all of one form, solid within, with a false door, and a little image of Gaudama guarding the entrance. The first week of our arrival, Mrs. P. and myself were walking, and happening to approach too near a very large and sacred pagoda with our shoes on, we were driven without ceremony down the steps, and warned not to trespass in future. The Burmans appear very wild and uncouth in their manner and address.

SAMARANG.

Extracts from Mr. Bruckner's Journal.

JULY 25.—Went to a village of Javans, where I have been already many times; have had a great deal of talk with them about the gospel, and where some men gave me sometime a little hope that they be brought to think about their souls, as they seemed to listen now and then with some plea-

sure to my message ; but now I found them busy at their work, and paid no attention to my coming. I went then to some other part of the village, where a young man asked me whether it were true, as their priests did tell them, that men after death did become pigs, if they did not learn to pray ? I spoke then to him on prayer, and enjoined it on him to pray to God, for the opening of his eyes to see the right way, and to incline his heart to follow it. He said he was very willing to pray, if he knew but how to pray. To him and another present, I spoke farther on the gospel. Then I returned to the others, who had in the mean time finished their work. They told me of a person who had just died. I took occasion to urge it on them to be prepared for death ; to seek the Lord by earnest prayer that they might be converted ; though they said 'yes' to what I advanced, they did not show much concern, as if they were quite safe.

29th.—Went over the river into a village, where I had frequently had conversations with the people on the gospel. I entered into a hut, when soon after the priest of the village came, and others besides. The priest asked, what were the intention of the sacrifices which their first religious teachers were offering.* I replied, that he as priest ought to know their own intentions better than I could tell them ; adding, that now all sacrifices were abolished by the only perfect sacrifice of Christ ; and that he who meant to please God by his own sacrifices, rejecting the only acceptable one, was like him who made a sacrifice of a dog. I spoke a length of time on the subject, enjoining it on them to believe in the sacrifice of Christ for the salvation of their souls. They listened with some attention to what I spoke ; but I had again to show them, that Jesus was infinitely superior to their Mahomet, a topic which I rather avoid, if possible ; but if they themselves speak of Mahomet, I dare not conceal the truth.

August 1.—Entered a place where

* It is still the practice among the Musselmans here, who want to fulfil all religious rites, to kill every year a buffalo or a goat for a sacrifice of atonement. The flesh of the animal is then divided, and sent in pieces to the holy men, and part of it is eaten by such as have been judged worthy to attend the ceremony.

I found a few people sitting together : one of them knew me, though I did not know him. He spoke a great deal to the others about me, that I was not like other Europeans, that I was a priest, a holy man. I heard all quietly. I had gained so much by his talking in that way to the others, that they began to have some confidence in me. I then began my message to them, by mentioning how corrupt man is by sin estranged from God, and that it was necessary for every one to turn to God, and to be renewed in his mind, and to have his sins pardoned. Then I asked him who had such a smooth tongue, whether he did know on what terms God would accept sinners. He confessed his ignorance about it. I then declared to them how God, from infinite love, had sent his Son into this world, in order to suffer and die for sinners ; and that those now who would believe in him, should be accepted. They listened with attention. One asked, what was the punishment for a person who did not know how to pray, but who was no thief or extortioner ? undoubtedly referring to himself. I replied that this was certain, that if a man be not truly converted, and believed in Christ, he could not enter the kingdom of God, &c.

JAMAICA.

SEVERAL letters have been received from this interesting part of the missionary field, since we announced the arrival of Mr. Tinson in October last.

It was then stated, that circumstances had occurred to prevent his fixing at *Manchineel*, as originally designed, but this disappointment seems to have been over-ruled for good ; and there is much reason to hope that, should it please God to preserve his life, he may be the instrument of much good among the negro population of *Kingston*. It appears that, independently of Mr. Coul tart's congregation, which is of itself more than enough to oc-

cupy all his attention, and exhaust his strength, in that oppressive climate, there is a large body of coloured persons, who have associated together for religious services for some years, but under very great disadvantages as to the means of instruction. From this Society Mr. Tinson has received a very urgent request to settle over them, and he has thought it his duty to comply. It is pleasing to add, that the magistrates very readily granted licenses both for Mr. Tinson and the place of worship in which he preaches.

At *Flamstead* Mr. Tripp has entered upon his work with an encouraging prospect of success, and is treated with great kindness by the gentleman on whose estate he resides. The labours of Mr. Godden at *Spanish Town* have been much interrupted by illness; in consequence of which, the Committee have recommended him to return to England, in the hope that the change may be blessed to his restoration.

Under date of 5th October, Mr. Coultart writes:

"I baptized one hundred and seventeen persons in August, among whom were nine of the most respectable persons of colour we have yet had to offer themselves to our communion. Two persons of this number particularly attributed their conversion to hearing the word of God read. I felt much happiness in hearing their simple narratives. One of them, a woman, said, 'Ah, massa, me tongue so guilty, all bad word, me no ready to peak good in same mout—me great sinner, and never tink bout any ting good till me hear a brother read, if me no born again me no see kingdom of God. Me dont know what dis born again mean—it trouble me much—it no let me rest, none at all.—Next night brother come read again—de word trouble me more and more—me no eat, no shut me eye, fear me open it in hell. Next day me send for de brother to come wi de book—him come and read, de book

no tell me trouble any more—him tell me Jesus came to save sinner, great sinner, no matter how great, so me go to him, him forgive all—not for me goodness, but for him own goodness—den me weep much, for Jesus Christ so good, me no able to do nothing for long time, but tell of him kindness to poor me.'"

We make no comment on this interesting anecdote: it will speak for itself! We are sorry to conclude this notice of Jamaica by stating that a short letter from Mrs. Coultart, dated November 18, contained the painful intelligence that both Mr. Coultart and Mr. Tinson had been attacked by fever, and were then confined to their beds! Our readers will unite with us in the anxious hope and prayer, that the Lord of the harvest would spare his servants, to labour a little longer in a field which appears more than usually productive!

HONDURAS.

LETTERS have been received from Mr. Bourne, dated Dec. 3, which contain the mournful intelligence of Mrs. B.'s death. It appears that the settlement has been visited by an intermittent fever, which has proved fatal to a great number of the inhabitants. Mr. B. states, that his own health had been mercifully continued, and that he had embraced several opportunities of speaking on the truths of the gospel to the people around him; but as yet his prospects are rather unsettled, and the distressing bereavement he has sustained will render his situation increasingly trying. May he be supported by the consolations of that holy gospel which he is gone to preach to others!

*Contributions received by the Treasurer of the Baptist Missionary Society, from
January 20, to February 20, 1823, not including Individual Subscriptions.*

FOR THE MISSION.

£ s. d.

Cambridgeshire, and part of Huntingdonshire, by Rev. T. Middleditch.*

Melbourn.....	£19	5	8
Royston, Old Meeting.....	8	12	8½
Shelford.....	3	0	0
Harston.....	0	19	0
Streatham.....	4	5	1½
Soham.....	3	2	4
Isleham.....	3	18	9½
Swavesey.....	5	8	6½
St. Ives.....	6	5	0
Haddenham.....	3	11	1
Over.....	1	18	3
Willingham.....	2	2	3
Earith, Mr. T. Leigh.....	5	5	0
Ramsey.....	1	4	1
Chatteris.....	5	10	0
Wisbeach.....	10	3	7½
Cottenham.....	1	9	6
Burwell.....	3	4	7½
Small Sums.....	1	10	6
		90	16 1

Essex, Auxiliary Society, by Rev. J. Wilkinson,

(In addition to £20 3s. 8d. already acknowledged)

Earls Coln.....	5	0	0
Potter Street.....	5	0	0
Harlow.....	22	3	3
Halstead.....	2	10	0
Rayleigh.....	4	1	0
Old Samford.....	1	17	1½
Saffron Walden.....	20	11	6
		61	2 10½
Montrose, Society for Missions, &c. by Mr. James Dow.....	10	0	0
Dundee, Auxiliary Society, by Mr. Gourlay.....	40	0	0
Loughton, Missionary Association, by Rev. S. Brawn.....	5	0	0
Lynn, Friends, by Rev. J. P. Briscoe.....	2	13	6
Hemel Hempstead, Female Missionary Association, half-year by Mr. Nash.....	10	14	5
Boxmoor, Missionary Box, at Mrs. Hobson's.....	1	13	0½
Honiton, Penny Society, by Mr. William Thomas.....	2	0	0
Dartmouth, Auxiliary Society, by Mr. Larwill.....	4	9	5
Trowbridge, Collection and Subscriptions (including Life Sub- scription of £10 10s. from Mr. Robert Harris).....	38	6	3
Quarterly Subscriptions at the Missionary House.....	1	1	0
Canterbury, Juvenile Missionary Society, at Rev. Mr. Blomfield's.....	7	0	0
Northern District of South-east Baptist Association, by Rev. J. Evans.....	7	17	3
Bewdley, Collection by Rev. Mr. Brooks.....	3	0	0
Princes Risborough, Balance of Contributions.....	2	13	9

* We regret that through an accidental circumstance, this statement should have been delayed till now. It ought, regularly, to have been inserted in our Number for December last.